

G O D S Arrovve against Atheists.

By Henric Smith.



Printed at London by John Danter, and are to
be sold by William Barley at his shop in
Gratious-streete ouer against
Leaden-Hall,
1593.

2000

A. A. V. Q. V. S. S. P. S. S. S. S.

T. Y. M. I. C. H. I. M. I. C. H.



2000
A. A. V. Q. V. S. S. P. S. S. S. S.
T. Y. M. I. C. H. I. M. I. C. H.
LIBRARY
UNIVERSITY OF TORONTO LIBRARIES
2000



To the Right Worshipfull, Vertuous and Godly Ladie Katherine Hayward, VVifeto Syr Rowland Hayward, the graue Father and Auntient Alderman of the famous Cittie of London, John Dauter, wifheth Health, with increase of Authoritie.



He Gardner (right vertuous & Godly Ladye) walking in the prime of Summer, in a fragrant & odoriferous Garden, where growes all sortes of sweete Flowers, commonly gathereth the pleasant Rose to gratisfie his Manner: So I (right Worshipfull) having come to my hand many excellent workes to be published abroad the worlde: haue from amongst them all, chosen this Booke Entituled, *Gods Arrowe against Atheists*, as the purest Rose for your Ladyship to delight in: hoping vpon this fauour, that you will be the sweet Patronesse of this my poore good will, and to shadow it vnder the winges of your clemencie from the bitter stormes of al Hereticall Schismaticks: In so doing my minde will bee fully satistified, that long hath waited the time, to shew my bounden dutie

The Epistle Dedicatorye

to the Graue Fathers and auntient Gouernours of
this famous Citie of London, but especially to the
right worshipfull *Sir Rowland Hayward* your reue-
rent Husband, who thrice hath bin Lieutenant vnder
her Maiestie, and borne the chiefeſt office in
this Citie, to the preſeruation of Londons Charters.
And you ſweet Lady his ieuowmed wife, whose ver-
tuouſe minde hath euer yet bin willing to preſerue
Schollars to the ſetting forth of Gods truthe, and to
beautifye the true endeouours of vs Citizens, I ther-
fore ſtill expecting your wanted & fauorable hking,
that you wil ſpend away ſome part of winters wea-
ry nights & Summers plement Euenings, in peruizing
ouer this worthy booke, made by that famous lea-
rned man Master *Henrie Smith*, before he departed
this life, wherin is diſcouerd, the vaine Heresies of
fundry religions now uſed in England, to the great
hurt of this flouriſhing Commonwealth: In ſo
doing I haue my deſire, wiſhing you the in-
crease of all dignitie in this world, and
in the world to come euerlaſting
happines, Amen.

Yours in all Humble and dutifull ſervice to his
poore power, *John Danter Printer*.





A Table of such Chapters as are handled in this Booke following.

In the first Chapter, is contained the absurdtie of Atheisme & Irreligion, with the confutacion thereof.

In the second and third Chapters, the Christian Religion is approoued to be the only true Religion, against the Gentes and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fift Chapter, the Church of Rome is disproued to be the true Church of God.

In the sixth Chapter, the Brownists and Barrowists, with their detestable Schismes are confuted, and our Church approoued to be the only true Churcb of God,



10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
990
991
992
993
994
995
996
997
998
999
1000

Gods Arrovve

Against Atheisme, and Irreligion.

The first Chapter.



Theisme and Irreligion was ever odious even amonge the Heathen themselves: insomuch as that Protagoras for that he doubted whether there were any God or no, was by the Athenians banished out of their Country . Diagoras was such a notorious Infidel that he helde there was no God ; him and all such like Atheists the very Heathens haue abhorred and detested , as being more like rude beastes than reasonable men : For Cicero the Heathen philosopher doth condonarie them all , and further saith , that there was never any Nation so savage , or people so barbarous , but alwayes confessed there was a God : whereunto they were led eu'en by the light of Nature , and naturall instinct . For the very same is confirmed by the common use of all Heathens , in lifting up their eyes and handes to heauen , in any such dñe distresse that cometh upon them . Yea , by experience of all ages it hath bene proved that Atheists themselves , that is , such as in their health and prosper-

Cic. Lib.
de natur.

Tertullian
Apolog.

Gods Arrowe

ritie so more libertie of sinning, wuld straine against
the being of a God, when they came to die or fall into
any great miserie, they of ill other would shew them-

Senecca lib. 1, de ira.
selues most fearefull of this God, as Senecca himselfe
declarereth; Asso much as Zeno the Philosopher was
wont to say, that it seemed to him a more substantiall
profe of this matter, to heare an Atheist at his dying
day, preach God (when he asked God & all the world
forgivenes) then to heare all the Philosophers in the
worlde dispute the point: For that at this instant of
death and miserie, it is like that such doe speake in ear-
nest and soberesse of spirite, who before in the wanton-
nes impugned God. It is remembred of Caius Cali-
gula, (that wicked and incestuous Emperour) that he
Sueton in
calig. 1.51.
Dion in
caligula.
was a notable scorner and contemner of God, & made
no reckoning of any other to be God but himselfe, yet
this abominable and wicked Atheist, as God left him
not unpunished (for by his iust judgement hee was
slaine by some of his owne officers) so whilhest he lived
he was wont (as the Historiographers report of him)
at the terrible thundering and lightning, not onely to
couer his head, but also to get himselfe vnder his bed,
and there to hide himselfe for feare. Whence I pray
vaine this feare vpon him: but that his own conscience
did tell him (howsoeuer in words perchance hee would
not affirme so much) that there was a God in heauen,
able to quale and cast down his pride and all the Em-
perours of the world if hee listed, whose thunderboltes
were so terrible, as that justly by his owne example
he shewed, hee was to bee scared of all the world. And
hereof it is that some say, that God is called Deus, of
the Greeke word *Theos*, which signifieth feare, because
the feare of him is planted and engraffed in the verie
natures and conscience of all reasonable creatures, yea

against Atheists,

Even in the conscience of the greatest contumlers, and rankest Atheists of the world, who say what they list, and doe what they list, yet shall they never bee able to root out this impression: namely, that there is a God, whose feare is engrauen in the hearts of all men. And whence I pray you comuncth shame in men after an offence committed? Or why should men (by naturall distinc) put a difference betwene vertue and vice, god and cuill, if there were not a God, who because hee loueth the one, and hateth the other, hath written that difference in every mans heart? Therefore conclude, that every mans knowledge, conscience, and faling, is in stead of a thousand witnessess to conuince him (who soever he be) that there is a God which is to be feared, which hateth iniquitie and wicked wates, and which in time of trouble and deepe distresse is to be sought for to refuge and relieve (as the acts of the very heathen themselves do plainly demonstrate.)

2. Moreover, as God is to bee felt sensible in every mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, and of all thinges therein contained: for that this world had a beginning as all the excellent Philosophers that euer were haue agreed, except Aristotle for a time, who helde a sancte, tareh de placit phis. that this world had no beginning, but was from all e- terinity: but at last in his old age, he confessed and held, the contrary in his booke de mundo, which hee wrote to King Alexander, (whitch booke Justin Martyr refut- ed greatly, and called it the Epitome of all Aristotles true Philosophy.) This then being so, that the worlde had a beginning, it must needs follow, that it had an ef- ficient cause or maker thereof, I demand then who it was that made it? If you say it made it selfe, it is ab- surd, for how could it make it selfe before it selfe was,

Vide pla-
tareh de
placit phis.
Aristotle,
Lib. 8.
Aristotle,
lib de mundo & vide
Plotin, lib.
de mundo,
Iustine in
Apolog.

and when it had no being at all? If you say that some thing within the worlde made the world, that is, that some one part of the worlde made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the bodie) did make the whole bodie. Wherefore it may bee confessed by force of this argument (which is plainly demonstrative) that a greater and more excellent thing than is the whole world putt together, yea, that some thing which was before heauen and earth were made, was and must needs be the maker thereof and framer of this worlde, and this can be nothing else but God the Creator of all things, who was before all his Creatures, and is termed in the sacred writings Alpha and Omega the first and the last: For that he is onely was without beginning himselfe, and shall be and remaine without ending. For he is eternall being the Primus Motor, and the onely Almighty Creator of all things: So true is it which *Paul* the Apostle doth testifie, when he saith, that the invisible things of God (that is his eternall power and diuine Essence) are perfectly seene in the creation of the world, being perceived by his workes which he hath made. If therefore men would but cast vp their eyes to heauen, and from thence looke downe againe vpon the earth and so beholde the excellent beauty and building of this worlde, he cannot be so foolish or dull conceited, but he must knowe there was and is a God which was the maker of them, and be indued in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God that he is *Pater hominum*, the Father of men, to shew that men haue their originall and creation from him, so that if we shold close our eyes from the beholding

against Atheists.

of the great world, and consider but Man: (who for his
beauty & excellencie is called in Greeke *Nichacosmos*,
the little world) still we shall be enforced to acknowledge
God the Author of vs, the Father and Creator of vs, So
true is it that which Paul the Apostle noteth out of
the Poet Aratus which saith, that *Eis's progenies sumus*
We are the issue or offspring of God. And as true it
is, which he further saith in that place, that in him we
live, move, and haue our being. And therfore we owe
all dutifull obedience and subjection unto him, which
duty and nature commands vs to performe, irregard
of our Creation. For the same honoureth his father
by naturall duty, and all men are naturally caried to
be graciefull to their founders to whom they are speci-
ally bound, and whom they ought not to forget, neither
will, except they be extreme unthankfull and dislo-
cate.

Act. 17. 2. 3.

3 Not onely the Creation of the worlde, and of all
things therein contained, doth proclaim that there is a
God who is to be honoured for his infinite extended
authoritie and almighty power (for he made all things
of nothing, onely he spake the word and they were cre-
ated) but his daily blessings and benefites sent downe
yonpon the earth doe shew also there is a God (which is
prudent and hath care of men, and therefore of men
to be praised, thanked, and glorified for ever.) For true
it is which saint Paul saith in this behalfe, that God
left not himselfe without witnes, when he bestowed
benefits from heauen, giving vnto vs raine and season-
able weather, and filling our harts with meate and
gladnes. By meanes of these and all other his ble-
ssings, men might, and still may daily be induced not on-
ly to beleue that there is a God from whence they re-
ceive all these, but also to acknowledge and attribute

Heb. 11. 3.
Gen. 1.

Act. 14. 17

Gods Arrowe

all praise and thanksgiving unto him , as to their first
principall and speciall benefactor . For the Dre doth
know his owne , and the Alle his Master , feeder , and
maistre ther . And therfore how can it bee but rea-
sonable men shold much more knowe God , not onely
their first founder and Creator , but their daily feeder ,
preseruer , keeper , and upholder . For so oft as they
thinke vpon these thinges , and see and haue them , they
cannot chuse but bee put in minde of God the sender
and Author of them all , and be moued with a gratefull
minde towards him . And heretofore is it that hee is called
Deus à dando , Of giving : And in english wee call
God , *quasi* good , because hee is onely and perfectly
god of himselfe alone , and the gifter of all godnes , and
of all god gifts and blessings vnto others , from whom
as from the fountaine al benefits whatsoeuer do come ,
descend , flow and be derived vnto them .

Mat. 19. 17
Iam. 1. 17.
Rom. 1. 8.
L.

4 I myght heere shew how God is also knownen to
the world by his iudgements vpon wicked and vngi-
teous people , who divers times hee maketh visible ex-
amples of his severitie and iustice (if men did well con-
sider them) for heereby also hath God ministred him-
selfe , as Paule the Apostle teacheth . These promises
I trust may suffice , (if there were no more to bee said)
for by them we may easily see and proue , that there is
a God which created the world , and all things therein :
which preserueth & upholdeth the same with his migh-
tie puissance , which supporsteth the earth , and all the
creatures thereof with his prouidence and helping
hand : yea , behinde the heauens and the earth , which are
the worke of his hands . Every mans owne conscience
deth plentifullie teach (as I said before) that there is a
God which is to bee feared . For howsoeuer many a
man that hath spent his life in a wicked way , and most
damnabile

against Atheists.

damnable course, could wish in his heart there were no God, because hee seeth God no otherwise than in his vengeance : yea, hows^r ever many a wicked person doth slothe himselfe in his wickednes, and flatter^ringlie say vnto himselfe (like the sole in the Psalmes) There Ps.14.1. is no God: yet at other tynes his own conscience wil so prouoke him , and enforce this matter (that there is a God) that with the horror and dread of him, it will make him quake , feare , and tremble , for the feare of him is so deepe^rly printed in the natures of all men , as that it is impossible to shake it off. And (which is more) a kinde c^r deuotion to worship him being the Creator and preseruer of men, and of all things els, and the prouident father of all is planted, and inseparably fixed in the harts of al men: though al men of allnations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all nations and people in the world, who all haue some one kinde of religion or other , though all finde not the right religion. All be devoted to the worship of God howsoever all doe not finde out the true God, nor his right name of worship, but worship him according to the denises of their owne braine . Considering then that there is no Nation under the sunne so barbarous (nor eu r was) but aymed at the worshippe of God, and either worshipped him or some thing els in his place. It appeareth to be a most vaine and foolish conceit which Atheists sometimes utter:namely, that religion is nothing els but a matter of politie,or a po^r littike devise of humane Invention: For it is evident that a religious affection to worship God is naturallie seated (and ever was) in the harts of all men: And the conscience of every man, even of the greatest scorner and contemner of God, which sometimes trembleth

Gods Arrowe

blest before his iudgment seate doth abundantlye testifie that a religious devotion of feare toward God is bred and borne with every man, and therefore there cannot be any pollicie of humane Invention: in as much as if there were no lawes of men, yet this religious affection to worship God, and the feare of him, would & doth remayne written by the finger of God, in the harts and consciences of all men living, howe rude sauage or barbarous soever they be. What law of men I pray was there to make Caligula the Emperour when hee heard the terrible thundering in the aire and sawe the flashing flames of lightning about him, to runne vnder his bed and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the worlde in the like case & at the like tempest to do the like? Or what made the heathen in any dangerous or sodaine distres to lift vp their eyes or hands to heaven, mightily to feare and to be astonished? None can say it is the law of men for no law of men doth enforce this attempt. But it is a naturall instinct of the Feare of God (whome he hath offended, and whose vengeance he dreadeth) and from whome he thinketh succour may come, seated in all mens harts even from their nativitie, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remayne firme and most undoubted, that the feare of the great God and a Religious disposition to worship the same God, is not enforced by lawes of men, but naturally sowne in the harts of all men, though all finde not out nor obserue the right religion. Let vs therefore noine secke and serch out which is the true Religion, which is acceptable to God, and which without wavering & doubting is to be observed of men, for all nations & people
have

against Atheists.

have a kinde of religion (as I said before) but all have
not the true and right religion.

Chap. 2. Wherein, and in the next Chapter is
shewed that the Christian Religion, is the
only true Religion in the world, and
wherewith onelie God is pleased.

 In ancient times all the world was de-
vided and distinguished into Jewes, and
Gentiles, and this distinction doth and
may still remaine among vs : If there-
fore I carrie proue the truth of this our
Christian Religion against both Jewes, & Gentiles :
I shall then proue it against all the worlde . In this
Chapter I will first proue it against the Jewes , and
in the next against the Gentiles . Concerning the
Jewes they will easily graunt our Religion to be the
true Religion, if we can proue Iesus Christ (whome
we beleue) to be that Messias which was so foretold
by their prophets, being the true and undoubted pro-
phets of God. And this we are sure may easily be pro-
ued, and therefore in vaine doe the Jewes looke for an
any other Messias than he that is already come, namely
Iesus Christ our Mediator, Sauour, and Rede-
emer, in whome God his Father is well pleased, and
for whose sake (if we be cleue in him,) he will not be
offended with vs but be reconciled to vs & save vs.
Whatsoever was so foretold to belong unto their Me-
ssias, is fullie performed and perfectly accomplished in
our Iesus Christ and in no other : And therefore our
Iesus was, and, is the true Messias and no other. Let
vs herein consider the markes of the Messias where-
by he might be knowne. And so that I we see that our

C

Sauour

Gods Arrowe

Saviour Jesus Christ is the onely true Messias & none but he.

Psal.118.22
Esay.5.
Deu.18.
Esay.65.
Esay.53.
Dan.9.

1 One marke for vs to know the Messias by, is that when hee came, hee should not be knowne or acknowledged to be the Messias, but should be rejected and refused of the Jewish Nation, to the end he might be put to death amongst them according to the fore-appointment and determinate counsell of God: for had they receaved him for the Messias they would never haue vised him so shamefully as they did, neither shuld he then haue bin slaine amongst them as was foreshadowed he shoud. This then being one marke of the Messias that he should be refused for the Messias of the Jewish Nation, and of the chiefeſt rulers amongst them, is a great confirmation of our faith in asmuch as it is sound ſuſtly performed in our Saviour Jesus Christ, whome they ſcōned, rejected, condemned, and put to death. And therelore as if the Jewish Nation had reaſoned our Jesus for the Messias, It had bin an undoubted argument that he had not bin the right Messias, ſo on the other ſide because they did refuse him; It is a very ſtrong perſuasion to vs that he was and is the very true Messias indeede. In baine therelore it is if any do looke for ſuch a Messias as ſhould be who lie receaved of the Jewish Nation for none ſuch was promised, yea it was foreshadowed (contrarie wiſe) that hee ſhould be refused of them. As our Jesus was: that ſo he might be made an offering for ſinne, according to the preordination of God.

2 It was foreshadowed of the Messias that he ſhould be borne of a Virgin, Eſay.7.ver.14. That the place of his birth ſhould be Bethlem. Mich.5.ver.1. That at his birth all the Infantes rounde about Bethlem ſhould be ſlaine for his ſake Jer.31.ver.15. That the King

against Atheists.

King of the earth should come and adoe him, and offer gold and other gifts unto him. *Psal. 71. 10.* That he should be presented in the temple of Jerusalem for the greater glorie of that second temple. *Mat. 9. ver. 1.* That he should sy into Egypt and be recalled thence againe. *Ose. 11. 2.* That a starre should appear at his byrth to notifie his commynge into the wozlde. *Num. 2.* That John Baptist (who came in the spirite and power of Elias, and therfore was called Elias. *Luk. 1. 17. Mat. 11. 10. 14.*) should be the messenger to goe before hym, and to prepare the waye and to cry in the desert. *Mal. 3. 1. Mal. 4. 1. Esa. 40. 3.* After this: that he should begin his owne preaching with al humilitie, quietnes, & clementie of spirit. *Esay. 42. 2.* That he should be poore, abient, and of no reputation in this world. *Esa. 53. Dan. 9. Zacha. 9. Ier. 14.* That he should doe strange miracles, and heale all diseases. *Esay. 29. 8. 6. Esa. 9. 1.* That he should die and be slaine for the simes of his people. *Dan. 9. Esay. 53.* That he should bee betrayed by one that put his hande in the dish with him, which was his owen Disciple. *Psa. 40. ver. 14. 34. & Psa. 18. ver. 8.* That he shuld be scithe for thirtie peeces of siluer. *Zacha. 11. ver. 12.* That with those thirtie peeces there should be bought afterwards, a field of potsherdis. *Ier. 3. 6.* That hee should ride into Jerusalem upon an Asse before his passion. *Zacha. 9. 9.* That the Jewes should beat and buffet his face, and defile the same with spitting upon it. *Esa. 50. 6.* That they should whip his bodie before they put him to death. *Esa. 53. 2. Psal. 37. 18.* That they should put him to death among theuees and malefactors. *Esay. 58. 1. 2.* That they should give him wine to drinke, deuide his apparell, and cast lots for his upper garment. *Psal. 68. 23. & Psal. 22. 18.*

Gods Arrowe

That the manner of his death should be crucifirion, that is nailing of his handes & his feete vnto the crosse, *Psal. 22. 16.* *Zacha. 12.* That his side should be spred, and that they should looke vpon him when they had so pierced hym. *Zacha. 12.* That hee shoulde rise againe from death the third day. *Psal. 16. 10.* *Ose. 6. 3.* That hee shoulde ascend into heauen and sitt at the right hand of his Father (in glorie and loyaltie, & like a conquering potentate ouerruling all.) *Psal. 110. 1.* 2. All these things, and whatsoeuer els belonging to the Messias are found perfectly fullfilled in Iesus Christ and in no other: And therefore hee alone and no other is the true Messias.

3. Hitherto haue I spoken of such circumstances and accidents as did belong vnto the Messias concerning his incarnation, byrth, life, death, buriall, resurrection, and assencion into heauen, and there sittting at the right hand of his Father: and also of his refection by the Jewes and Jewishe Nation: which things albeit they be very wonderfull and sufficient to establishe any mans beleife in Christ Iesus our Lord, in whom only they are found faithfull: yet if we shall consider withall, the time of the Messias his appearing, & when he shoulde come into the worlde our faith wil bee so much the more confirmed towards hym.

Daniell the prophet of God (who lived in the time *Dan. 2. 39.* of the first Monarchy,) sozettold that there shoulde bee 44. three Monarchies more, & the last of these fourre Monarchies greatest of all: And that in the daies of this fourth and last Monarchy (which was the Romayne Monarchy or Empyre:) The eternall King or Messias should come & build vp Gods kingdome throughout al the world. And this hapned accordingly, for Iesus

against Atheists.

Ius came & was boorne in the fourth Monarchy, which was the Romaine) namely in the daies of Augustus the Romaine Emperour. But yet let vs goe more strictly to the matter.

The Temple of Jerusalem (as all men knowe) was builded twise, First by king Salomon which lasted about 440 yeares, & then was destroyed by Nabuchodonosor King of Babylon: Wherefore about 70. yeares after it was builded againe by Zorobabell, who reduced the Jewes from their Captivitie. But this second Temple for pompe and riches of the materiall building was nothing like unto the first (which the old men in the booke of Esdras doe testifie by their weeping, when they sawe this second and remembred the first) (and which Aggeus the prophet doth expressly testifie). And yet sayth God by his prophet Agge. 2.5.1.
Aggeus in the same place that after a while, the DESI-
RED OF AL NATIONS shall come, and then should that second house or Temple be filled with glorie, and that greater should bee the glorie of this last house than of the first: Which propheticie was fulfilled by the coming of our Saviour Jesus Christ into this second Temple, which being personally done, was farre greater dignitie and more glorie thereunto, than any dignitie whatsoeuer was soone in the first Temple builded by Salomon. It is therefore manifest that the Desired of al Nations, that is the Messias should come whilst the second temple stood. And so doth Daniel also shew that the second Temple (after the rebinding thereof) should not be destroyed vntill the ^{Dan. 9.26.} Messias were first come and slaine. And Malachy the Prophet doth also most plainly testifie that hee should come during the second Temple. And so indeede he did: for Christ Jesus came into the world during ^{Mal. 3.1.}

Gods Arrowe

ring that second Temple , and did himselfe likewise foretell the destruction thereof , ere that generation passed , which came to passe accordingly : for it was destroyed about 46. yeares after the ascention of our Sauour into heauen , by *Titus* sonne to *Vespasian* the Romane Imperour . Most vainely therefore do the Jewes or any other expect for a *Messias* to come after the destruction of that second Temple .

Gen.49.

Let vs yet moreouer consider the propheticie of old *Jacob* concerning the particular time of the *Messias* his appearing . Come hither my children (saith he) that I may tell you the thinges that are to happen in the latter dayes , &c . The scepter shall not depart from *Indab* vntill *Shilo* come , which is the expectation of the Gentiles . By *Shilo* is meant the *Messias* (as both Jewes and Christians expound it .) This propheticie so long forstold , was performed at the birth of Jesus Christ in the dayes of *Herode* king of Iewrie . For from the time that the scepter was givien to king *David* (who was the first king of the Tribe of *Indab*) it did not depart from that Tribe , but remayned alwayes in it vntill the dayes of king *Herode* , in whose time , and not vntill whose time all governement was taken away , and cleane departed from the Tribe of *Indab* , and committed to a stranger : and therefore in the time of *Herode* was the *Messias* to bee boorne , and neither before nor after his time . That the scepter or governement was not cleane taken away or departed from the house of *Indab* (after it was once settled in it in the person of king *David*) even till the dayes of *Herode* the King , is evident : for from *David* (who was the first king of that Tribe) unto *Zedecias* that died in the captiuitie of Babylon , the scripture sheweth how all the Kings descended of the

Against Atheists.

the house of *Iudah*: And during the time of theyr captiuitie in *Babylon* (which was seuentie yeares) the Jewes were alwayes permitted to chuse unto themselves a gouernour of the house of *Iudah* (whom they called *R i s c h g a l v t a.*) And after their deliverie from *Babylon*, *Zorobabel* was their governor of the same Tribe, and so others after him untill you come to the *Macabees*, who were both gouernours and Priesters, so that they were by the mother's side of the Tribe of *Iudah*, and by the fathers side of the Tribe of *Levi* (as *Rabbi Kimhi* affirmeth) and so from these men downe to *Hircanus* King of Jewrie, who was the last King which was lineally descended of the house of *David*, and of the Tribe of *Iudah*.

Soz after *Hircanus* came the afore-named *Herode*, a mere straunger, whose Father (as *Josephus* (who well knew) reporteth) was called *Antipater*, and came out of *Iudæa*: he came into acquaintance and fauour with the *Romanes*, partly by his sayde Fathers meanes (who was (as *Josephus* saith) a well monyed man, industrious, and fations) and partly by his owne diligence and ambition, hating of hymselfe both wittie, beautifull, and of most excellent and rare qualities: by which commendations he came at length to marrie the daughter of *Hircanus* aforesayde King of *Jewrie*, and by this marriage obtained of his Father in lawe to bee chiese governour and ruler of the prouince and land of *Galilee* vnder him. But *Hircanus* afterwardes in a battaile against the *Parthians*, fell into theyr handes, and was taken and carried prisoner into *Parthia*.

Herod then took his journey to Rome, and there

Gods Arrovve.

he obtained to bee created king of *Jurie* without any title or Interest in the worlde : so that not onely his father in Law *Hircanus* was then living in *Patria*, but also his yonger brother *Aristobulus* and three of his sonnes (viz. *Antigonus*, *Alexander*, and *Aristobulus*) with divers others of the blood Royall in *Jurie* were alane also.

Joseph. lib. 15. Antiqu. Herode then having procured by this meanes to be king of *Jurie*, proscrut first to haue in his hands the king *Hircanus* & so put him to death. He brought also to the same end his yonger brother *Aristobulus* and his three sonnes likewise. He put to death also his owne wife *Mariamnes* which was king *Hircanus* daughter, as also *Alexandra* his mother, & some after two of his owne Sonnes which he had by the same *Mariamnes*, so that they were of the blood roye all of *Inde*: And a little after that againe, hee put to death his third sonne named *Antipater*: He caused also to be slaine forty of the chiefeft Noble men of the tribe of *Indah*. And as *Philo the Jew* (who liued at the temp. Philo. lib. de temp. the same time with hym) wryteth, Hee put to death all the *Sanhedrin*, that is, the twenty seauen Sena-tors or Elders of the tribe of *Indah* that ruled the people. He killed the chiese of the *Sect* of the *Pharisees*. He burned the Genealogies of all the kings and Princes of the house of *Indah*, and caused one *Nicolaus Damascenus*, an Historiographer that was his seruaunt, to draiwe out a pettigree for him and his line, as though hee had descended from the amiftant kings of *Indah*. He translated the Priesthode and sold it to strangers. And finally, hee so razed, dispersed, and mangled the house of *Indah*, in such sort, as no one iote of gouernement or principalitie remained therein. Now then in the daies of this king Herode

and

against Atheists.

and not till then , was the Scepter (that is) the go-
vernment departed from Iudah , and therefore then
and not till then was the Messias to appeare accor-
ding to that prophetic of Jacob , and so it came to
pass accordingly : For Chil Jesus the very true &
undoubted *Messias* was then borne , viz. in the time
of Herode king of Iurie . In vaine therefore doe the
Jewes or any other looke for any other *Messias* to
come after the daies of that Herode , in whose time
(and not before) was the Scepter and all principality
and governement departed utterly from the house of
Iudah , and therefore in his time , and neither before
nor after was the *Messias* to appeare and come ac-
cording to Jacobs propheetie .

Daniel the Prophet yet goeth nearer to worke,
and foretelleth even the very day and time of the
day when the Messias should bee slaine for the sinnes
of his people , for in the first yeaire of *Darius* sonne of
Ahasuerus king of the *Medes*, about the time of the
evening oblation he prayed to his God for the people
and their deliverance,inasmuch as then hee perceived
that the seauentie yeaires of their captiuitie (foretold
by *Jeremy*) were now come to an ende . So Daniel
thus praying about that time of the evening Oblati-
on God sent his Angell *Gabriel* to signifie and shew
unto him , that at the very beginning of his Suppli-
cations , the commandement came forth for the re-
turne of the people from their captiuitie , and to build
againe *Ierusalem* , and sheweth likewise that as the
people had noise beeene in the captiuitie of *Babylon*
seauentie yeaires and then were delivered from that
their earthly bondage : So it should come to passe,
that within seauentie weekes of yeares, the Messias
should come, who shoulde finish wickednes , seale up
P sinnes,

Gods Arrowe

sinnes, blot out iniquitie, and bring in everlasting righteousness, and bee a deliuerer not onely from the outward but from the spirituall Babylon, and hellish Egypt.

Dan.9.

The wordes of the Angell bee these following: At the very beginning of thy Supplications, the commandement came forth: And I am come to shewe thee, for thou art greatly beloved: Therefore vnderstand the matter and consider the vision. Seauen weekes are determined ouer thy people, and ouer thy holy Citie to finish wickednesse, and to seale vp sinnes, and to blot out iniquitie, and to bring in everlasting righteousness, to seale vp vision and Prophesie, and to annoynct the H O L Y o r H O L Y E S, or the M O S T H O L Y. Know therefore and vnderstand, that from the going forth of the commandement to bring againe the people, and to builde Hierusalem vnto M E S S I A H T H E P R I N C E, there shall bee seauen weeks and three score and two weekes, &c. After these three score and two weekes shall M E S S I A H be slaine, and not for himselfe, &c. Hee shall confirme the couenant with many for one weeke, and in the middest of the weeke hee shall cause the Sacrifice and the Oblation to cease. For the better vnderstanding of which wordes, it must bee remembred, that this worde *Hebdomada* signifying a weeke, or seauen, is sometimes taken for a weeke of daies, that is, seauen daies, and then is it called *Hebdomada dierum*, a weeke of daies, as in this prophecy of Daniel hee sayth of himselfe, that he did mourne three weekes of daies: But at other times it signifieth the space of seauen yeares, and then is it called *Hebdomada Annorum*, A weeke of yeares, as in Leni-

Dan.10.2.

against Atheists.

Leuiticus, where it is said, Thou shalt number vnto thee seauen weekes of yeares, that is, seauen & cap. 23. times seauen yeares, which make fortie and nine & alibi po-
yeares.

Nowe it is most certaine that these seauentie weekes are to bee vnderstode weekes of yeares and not of daies (for that euен by the Jewes owne con-
fession, as also by the booke of *Esdras* it is manifest
that the *Temple* and *Hierusalem* were many yeares
in building before they were finished). These sea-
uentie weekes of yeares therefore are seauen times
seauentie yeares, which make in a summe totall
four hundred and ninetie yeares: within which
time the *Messias* shoulde bee slaine: for from the go-
ing forth of the commaundement to bring the people
backe againe, and to builte *Hierusalem* (which com-
maundement went forth at the beginning of his
supplications which were the first yeaer of *Darius*,
as the Text sheweth) vnto the time that *Messiah*
the Prince was annoyncted to preach the kingdome of
God (which was after his baptisme when hee began
to bee about thirty yeaers of age) there must be sea-
uen weekes, and thre score and two weekes, that is,
fortie and nine weekes, which make scure hundred
four score and thre yeaers: which number of
yeaers beeing rightly accounted from that time of
Darius, wherein the commaundement went forth,
are fully accomplished in the fifteenth yeaer of *Tibe-
rius Cesar*, at which time, Christ Jesus was baptis-
zed and annoyncted by the spirite of G D P
descending downe vpon him in the forme of
a Dove, A voyce also beeing heard from heauen
saying: This is my welbeloued sonne in whom I
am well pleased.

Gods Arrowe

Pet 13 there one weeke more to make vp the number of seauenty , in the middest of which weeke the Messiah shoulde bee slaine , which came to passe accordingly : for in the middest of that weeke, that is, about thre yeres and a halfe after Christs baptisme, Christ Jesus the true Messias was put to death, and dyed for our sinnes, which was in the eighteenth year of *Tyberius Cesar*: In baine therefore do the Jewes or any other luke for an other Messias to come after the dayes of that *Tyberius Cesar* the Romane Empereour.

4 The Scriptures do shewe that the Messias should come of the sēde of *Danid*, according to the words of God, I haue sworne to *Danid* my seruant,
Psal.38. 2.King.7. 3.Chrō.22. I will prepare thy seede for euer, and will build vp thy seate to all generations: Which cannot bee applyed to king *Salomon* his sonne (as the latter Jewes apply it) for these wordes , that his kingdome shall stand for euer, and for all eternitie, cannot be verified in *Salomon*, whose earthly kingdomē was rent and tornē in pieces straight after his death by *Ieroboam*, and not long after as it were ertinguished: neither can they bee vnderstode of any terrestriall king , but they must needes bee vnderstode of an eternall king, which shoulde come of *Danids* sēde : The promise then made to *Danid* for Christ to come of his seede is againe repeated after his death by many prophets and confirmed by God as in *Seremie*, where God beset these wordes , Behold the daies come on, that I will raise vp to *Danida* iust seede, and hee shall raise a King, and shall bee wise, and shall doe iudgement and Iustice vpon earth, and in his daies shall *Iudea* be sauēd, and *Israell* shall dwell confidently, and this is the name that men shall call him, *Our iust God*. All this

against Atheists.

this was spoken of *David* aboue score hundred yeers after *David* was deade, which proueth manifestlie that the promises and speeches were not made unto King *David*, for *Salomon* his sonne, nor for any other temporall King of *Davids* lyne, but for Christ, who was particularly called the Sonne of *David*, for that *David* was the first King of the tribe of *Judah*, and not onely was Christis progenitor in the flesh, but also did beare his tipe & figure in many other thinges. For which cause likewise in *Ezechiel* (who liued about the same time that *Ieremie* did) the *Messias* is called by the name of *David* himselfe: for thus sayth God at that time to *Ezechiel*: I will saue my flocke, *Ezech.34.9* neyther shall they any longer bee left to the spoyle, *etc.* I will set ouer them a shepheard, and he shal feede them, even *David* my seruant, he shall feede them, and he shall be their shepheard, and I will bee their God, and my seruaunt *David* shall be their Prince. In which words not onely wee that are Christians, but the latter Jewes also themselves doo confesse in the *Talmud*, that their *Messias* is called *David*, for that he was to descend of his seed.

Now then lette vs see whether Jesus Christ our Lord did come of the seed of *David*, as was foretold the *Messias* shoulde. It is plaine that he did, for never any man doubted or denied but that Jesus was directly of the tribe of *Judah*, and descended lineally by his mother of the onely house of *David* (as was foretold he shoulde) which is confirmed most clearely by the two genealogies and pedigrees set downe by Saint *Luke.3.1* *Mathew* and saint *Luke*, of the blessed virgins whole *Math.1.1* descent from *David* to *Ioseph*, that was of the same tribe and kinred with her: for according to the lawe of the Jewes, they used to marry in their owne tribe.

Gods Arr ovve

And therefore the Euangeliste shewing the lyne of Joseph, doe thereby also declare the lynage and stocke of Marie (the mother of Jesus) as being a thing then sufficiently knowne vnto all, though they speake no more.

Luk. 2. 1. 2.
3. 4. 5.

Secondly, it is confirmed by their repaying vnto Bethleem (when commaundement was giuen by Augustus Caesar, that euerie one shoulde repayre to the head Cittie of their Tribe and familie, to bee taxed or lessed for their tribute) so by their going thither it is shewed, that they were both of the lynage of David, in as much as Bethleem was the proper Cittie onely of them that were of the house and linage of David, for that king David was borne therein.

Thal. tract.
Sanh. cap.
Higmar.

Thirdly, it may appeare by this, for that the Iews who sought out all exceptions they could agaynst him, yet never excepted this, nor alledged agaynst him that hee was not of the house of Iude, nor of the house of David, which they wold never haue omitted if they might haue done it with anie colour, so such a speech (if it could truly haue been spoken) would easilie haue convinced our Jesus not to bee the true Messias. But it appeared they never doubted of this. Yea I adde further, that it remaineth registred in the Iewes Thalmud it selfe, that Jesus of Nazareth crucified was of the bloud royall, from Zorobabel of the house of David. Wherewith agreeth that saying of Paul the Apostle, where he testifieth thus: Rom. 1. 3. 4 Iesus Christ was borne of the seede of David according vnto the flesh, though hee were also the Sonne of God in power, according to the spirite of sanctification.

5 That the mother of Jesus was a Virgin, is plentifullly testified by the Euangelists, & that so the Messias

Against Atheists.

Messias mother shuld be, the scripture of the Jewes do sufficiently shew. For in *Esay. 7. 14.* it is tolde as a strange thing to king *Achaz* (and so it is in daide) that a virgin should conceave and bring foorth a Son (and they should call his name *Emmanuel*, that is, God with vs.) Which could not be strange, if the Hebrew word in that place did signifie onely a young woman (as some later Rabbins doe affirme) for that is no strange or new thing, but common and ordinarie for young women to conceave and beare children: wherefore the Septuaginta doe rightly translate the worde *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder Jewes understand it, as Rabbi Simeon well noteth. And Rabbi Moses Hadasan (of singular credit among the Jewes) vpon these words of the Psalme, Truth shall bud foorth of the earth, saith that it is not said, Truth shall be ingendred of the earth, but Truth shall bud forth, to signifie thereby that the Messias (who is meant by the word Truth) shall not bee begotten as other men in carnall copulation: he also citeth Rabbi Berochias to bee of the same opinion: and finally Rabbi Hacadosch proneth by art Cabalisticall out of many places of scripture, not onely that the mother of the Messias shall be a virgin, but also that her name shall be Marie. Like as also the same Rabbi Hacadosch proueth by the same art out of many textes of scripture, that the Messias name at his comming shall be Iesus. And th at the mother of the Messias should be a virgin may further appeare in the propheetie of *Ieremie*, wherre God saith: I will worke a new thing vpon earth, A woman shall enuiron or inclose a man: which were no new thing, but shalbe wanted, except it be vnderwised of a virgin that shoulde beate a child.

Rab. Sim. &
Bea. Johai.
in cap. 3.
Gen.
Rab. Moses
Hadasi, in
Psal. 14,

Rab. Mos.
Had. in Ge.
25.
Rab. Hacad
ad quæst. 3.
in La. cap. 9.
Rab. Hacad
in Esay. 9. n

Gods Arrowe

¶ Now because Christ Jesus by the wonderfull works and surpassing myracles which he did, having such as no man could do (if he had bene but a bare man) as also by his heavenly doctrine, wordes, and daides, did declare himselfe to bee the Sonne of God, sent from the bosome of his Father, let vs also see as we have found the Messias to be man, so search whether he ought not to bee God also. The sacred scripture of the Jewes giue answers, that hee ought to bee God also, and so to bee both God and man. Which thing is signified by the Prophet *Esay*, when he saith:

Esay. 7. 14. They shall call his name *Emmanuel*, which is by interpretation, *God with vs*. Againe the same *Esay* testifieth, that they shal call his name wonderful counseilor, the mighty God, the euerlasting Father, the Prince of peace. Againe by *Esay* hee is called The issue of the Lord, and also the fruite of the earth, to signifie him to bee both the Sonne of God and the Sonne of man. And *Jeremie* the Prophet doth testifie

Jere. 23. 6. & 33. 16. of hym, that hee shall bee called The righteous God, or God our righteousnes. And God himselfe saith of him,

Psal. 2. 7. Thou art my Sonne, this day haue I begotten thee. And *David* proneth him plainly to be the Son of God, for though hee knewe hee should come of his side as touching the flesh, yet doth hee also call him

Psal. 110. 1. his Lord, saying thus: The Lord said vnto my Lord, sit thou at my right hande vntill I make thine enemies thy foote-stoole. With *David* calleth him his Lord, it is manifest that hee taketh him not onely to bee man, but God also, even the Sonne of God, the second person in the Trinitie. This matter is testified almost euerie where in the scripture of the Jewes, and therefore I need not further to amplifie.

¶ Yet because the Jewes do luke for the Messias to

against Atheists.

to be a terrestrial king which shal raigne in Iewe-
rie, and subdue all their enemies with his terrestriall
power and force, wherein how grossly they erre, as
the premises do partly shew. So is it not impertinent
here to speake somewhat to conuince their so gross
an opinion. If so first the time is past long ago inher-
in the Messias shoulde come, and yet no such terrestri-
all king as they dreame of, hath bene raigning in
Iewerie: and therefore very experiance and know-
ledge of the times might teach them to abandon so
foolish a conceit. *Daniel calleth him the Eternal king:* Dan. 2.44.
Micheas saith he shall raigne for euer: which can- Mich. 4.5.
not bee supposed of an earthly kingdom. Againe,
Aske of me (saith God to his sonne) the *Messias*, and Psal. 2.
I will give vnto thee the heathen for thine inheri-
tance, and the vittermost parts of the world for thy
possession. Which words do shew, that the Messias
shoulde be an universall king, to rule not onely euer
the Iewes, but ouer the Gentiles also, euen ouer all
the world. Againe it is said, that he shal endure with
the Sunne, and before the Moone from generation
to generation, he shall raigne from Sea to Sea vnto
the end of the world: All kings shall adore him, &c
all nations shal serue him, all tribes of the earth shal
be blessed in him, and all nations shal magnifie him.
And it was tolde *Abraham*, that in his seede (that is
in the Messias which shoulde come of his side) all na-
tions of the earth shoulde be blessed. How then shoulde
hee ouerthowre any nations for the Iewes sake (as
they dreame) when all nations were to recerue their
blessing from him. In the prophetis of *Esey*, the com-
mission of God his father unto him is thus set down.
It is too little that thou be vnto me a servant to raise Esey. 49.6.
up the tribes of *Israell*, and to conuert vnto mee the
natiōnes.

Gods Arrowe

dregs of Israel, before I have appeared unto thee also to be a light unto the Gentiles, that thou be my salvation unto the uttermost parts of the earth. Elsewhere where almost it is testified, that the Gentiles should have every way as much interest in the Messias as the Jewes, and should bee as beneficiall unto them. The Messias therefore, though hee be termed a king, and is so indeed, yet is to be supposed a spirituall and eternall king (as the Prophets declare him) soz it is too childish and fond to imagine him to bee an earthly king, which should raigne only in Judea, and be a great & mightie terrestriall conqueror. Doth not Zachary (as touching his state in this world) shew, that he should come poorely riding upon an Ass? doth not Esay say, that in this world hee should bee a man despised, abiect, and of no reputation? doth not Daniel expressly say, that he should come to be slain, that with his sacrifice he might take away sinne, and cease all other sacrifices? doth not Zachary say, that they shuld look upon him after they had pierced or crucified him? And doth not the Prophet Esay say of him, that hee gave his soule an offering soz sin, and that hee shold be lead as a sheape to the slaughter, and as a lambe dumbe before his shearers, so opened not he his mouth? Where ther is his pompe, when he was to be powre? Where was his earthly honor, when hee was to bee abiect and of no reputation? Where was his worldely conquest, when he was himself to be slain? Where shold his fleshly resistance bee, when hee was not so much as to offer it, yea when his enemies were to lead him to death as the sheape to the slaughter, and as a lambe dumbe before his shearers, not opening his mouth to save himselfe? yea, how should the Jewes thinke (if they would thoroughly consider) that the Messias

Zachar.9.

Esay.53.

Dan.9.

Zachar.11.

Esay.53.

against Atheists.

Messias should be such a one as they dream of, when they were the men that shoulde pursue him to death, and whome they shoulde loke vpon when they had pierced him.

These things which hant biene spoken (though in very blythe and plaine sort) are I trust sufficient to convince the Jewes, that our Lord and Saviour Jesus Christ is that siede of the woman which shoulde breake the Serpents head, which deceived Adam and Eve our first parents, and hee in whom all the nations of the earth shoulde be blessed, and is in all points the verie, true, certaine, and undoubted Messias, which was soze-promised and soze-told by their prophets: for all thinges which were soze-tolde of the Messias, sozitly fully, and onely agree to him, and to no other. And therfore I conclude against them, that the Christian Religion (which we protest, & which we hold derived to vs from that Christ the true Messias, the author thereof) is the onely true Religion which is acceptable to God.

CHAP. III.

Wherein is shewed that the Christian Religion is
the only true Religion, against the Gentiles
and all Infidels of the world.



That there is a God the heathen haue e-
ternore confessed, and that there is
but one God (as the Christian religi-
on holdeth) all the learned sort of the
heathen philosophers haue acknow-
ledged: for howsooner they dissembled at some times,
& applied themselves outwardly to the error of the
vulgar sort in naming of gods, yet surely they never

Gods Arfowe

speake of mo than of one God, which thing may appere by *Plato* in an Epistle which he writeth unto

Dionisius king of Sicilie, wherein he giueth hym a signe when he spake in least, and when in earnest.

*Hinc disces tu scribam ego serm. nec ne cum seribor-
dior p. Stolam ab uno Deo: cum sociis, pluribus heret
by (larch he) Shall you know whether I write in ear-*

*nest or not, for when I write in earnest, I begin my
letter with one God : and when I write not in ear-*

*nest, I do beginne my letter in the name of manie
Gods. And thare of the most learned that ever profes-*

*sed the Platoniche sect. *Platonus*, *Porphyrinus*, & *Pro-
clus*, do all testifie and proue in divers partes of their
worikes (booke themselves but heathens) that both*

*themselves, and their Maister *Plato*, never beleaved
indeed but one God.*

Aristotle that insued *Plato*, and began the sect of

de mundo, the Peripatetics, though he were a man farre much given

to the search of nature, as that sometime hee sin-

ned to forget God the author of nature, yet in his old

age, when hee wrote the booke of the world, hee resol-

ueth the matter more clearly, acknowledging also

one God, and saith moreover in the same place, that

the multitude of Gods was invented to expell the power

of this one God by the multitude of his minis-

ters, whereby doth appeare, that besyke the foolish-

er sort of heathens did imagine of God as of earthly

Princes, for they laine that every earthly Prince

had a great manie men ministers, otherwise called

seruantes, and attendantes vpon him, thereby to

declare and shewe his power, his magnificence, and

high honor, and therefore they thought likevise that

the great & high God could not be sufficiently concei-

ued of, except it were supposed that he had a greare

number

against Athouls.

number of inferiour gods waiting and attending upon him, in like sort to shew his greatness and magnificence. This opinion of their sparser concerning One God, Theophrastus and Aphrodites, two principal Peripateticks do confirme at large.

Theoph. in

Metaph.

Alex. A-

phro. lib.

Zero the thirte and latther of all the stoicks was mount to say (as Aristotle himselfe reporteth) that de prouide either one God, or no God. Which opinion of One God, is auerred every where by Plutarch and Seneca, two most excellent writers, and great aduersers of the stoicks severitie: And before them by Epictetus, a man of singular account in that sect, whose wondres were esteemed Oracles, Dicendum ante omnia unum est Deum, omnia negere, omnibus providers. Before all thinges (sayth he) wee must affirme that there is one God, and that this God governeth all, and hath prouidence over all.

As for the Academicks although their usage was to doubt and disyse every thing as Cicero set meth to do in his discorise concerning the gods, yet Cicero.lib. at last he concideth in this point with the stoicks, who believed One God. And as for Socrates de natura Do. A palein. Aleg. & Laert. in vita Socr. who was the father and founder of the Academicke school (and who has iudged by the Oracle of Apollo to be the wisest man in all Greece) the wiwine doth know that he was put to death for teaching at the multitude of gods among the Gentiles.

All these four fifties of Philosophers then (who in their time have the want of learning) made (as we see) profession of one God, when they came to speake as they thought. And yet if we will ascend by higher to the dates before these seem beginn, that is to Pythagoras, and Archytas, Tarentius; and before them against Heraclitus, Trismegistus that was in perman. the &c Ald.

Vide apud
Plutarch.

De plato
Philos.

Trismeg.

perman.
Ald.

Gods Arrowe

The first Part of Philosophy to the ~~Egyptian~~
we shall finde them so plaine and resolute herein, as
none can bee more! It is true that the Heathen
did honour such men as were famous either for their
valiant actes, their singuler invention in matters,
their god turnes to others, or their owne rare gifts
and qualties above others) with their title o gods,
but yet they believed not that those men were gods:
yea, they knewe them to bee no other than mortall
men, which thing Trismegistus sheweth, when he
sayth, *Deos non natura ratione, sed honoris causa no-*
nominamus: We name them Gods not in respect of
their natures, but for honours sake. That is, we
call them gods not soz that we thinke them to be so,
but because under that title, we would honour some
famous acts, or rare parts and qualties which were
in them.

Trisme. in
man.ca.
2.3.4.5.&c
in Asclep.
ca.2.6.&c

Cicero his
opinion
concerning
the gods
of the Pa-
nyns.

Perseus
his opinio.

Herod li. i

The begin-
ning of
Idolatry.

Cicero likewise testifieth the same in these
words: The life of man (sayth he) and common cu-
stome haue now receaved to lift vp to heaven by
same and god will, such men as soz their god turnes
are accounted excellent. And hereof it commeth that
Hercules, Castor, and Pollux, Esculapius, and Liber,
(which were but men) are not reckoned soz gods.
Persons likewise Zenes scholler testifieth the same:
And therefore did the Grecians truly think, who (as
Herodotus reporteth) thought that their gods (whom
they so called) were no other at sick than mortall
men, and so is the common opinion of all. And when
men and women that were famous, excellent, and
surpassing others dyed, because the meanoy of them
should not dye with them, but remaine as presidents
to follow, or as persons to be admired at, those that
were living coulde not bee content to honour them
with the title of gods and goddesses, but also woulde
needs

Against Atheists.

herds have their pictures or Images drawn, and to
up some where for posterity : behold : her first ame
that they after a while began (as mans naturall cor-
rupt inclination is too prone that way) to give honour
and to do reverence unto them and not so contented,
they proceeded further and builded Altars and Tem-
ples unto them, and at length consecrated Priests
and appointed certaine rites, ceremonies, and sacri-
fes to be done there : The Devil herupon taking
occasion and fit opportunity (purposing alwaies to se-
duce the world, and to hold them in error so far forth
as he might) entred at last into those Altars (which
were dedicated to those men) and under the names of
those men made a way to haue himselfe worshipped,
(in stead of the true God.) For true it is which the
sacred Psalme witnesseth, That the Gentiles sacri-
ficed their Sonnes and their Daughters vnto Di-
uels : And which Paul saith, that whatsoeuer the
Gentiles offer, they offer vnto Devils, and not to
God. For the Devils being entred into those altars re-
ceaved their sacrifices offered to them, being glad they
had them in such a preuention, and because their de-
lusion shoulde bee the stronger, under the names of
those men they would yeld forth at last to such as
came to demand any questions of them, and those
their answers were written by their Priests, and
called Oracles, and with such sights those diuinall
spites bewitched the world and deuined them : Of
which their Oracles, more shall bee spoken here-
after : But here will I make this Argument against
them.

They which (how soever ignorant) worshippe
Devils, are far from the true Religion this is plaine.
But the Gentiles worshipped Devils: Ergo, &c. That

Plat. 105.
1. Cor. 10.
10.

Gods Arrowe.

That the Gentiles worshipped Dines (not dñe) may appeare, first by this reason, for that those their Gods alioyned (yea required) not beasts but men to be sacrificed unto them, delighting themselves in such infinite murders and manslaughters, as were most cruell and unnatural, satisfying themselves to bee thereby appeased, wherin God is most displeased. ffor (as Polydore Virgil hath collected) the
people of Rhodes sacrificed a man to *Saturne*: In the
Iland Salamis, a man was sacrificed to *Agraulis*:
To *Dionedes* in the Temple of *Pallas*, a man was
offred, who being thrise led about the Altar by young
men, was at last by the Priest runne through with a
speare and put into the fire and burnt: Among the
people of *Cyprus*, *Tenerus* sacrificed humane sacri-
fice unto *Jupiter*, and left the same to posteritie to fol-
low: To *Diane* likewise humane sacrifices were
offred: The like was done to *Hercules* and *Tenerus*.
Amongst the *Egyptians* three men a day which
were sought out (if they were cleane) were sacrificed
to *Iou*: Amongst the *Lacedemonians* they were
wont to sacrifice a man to *Mars*: The *Phoenicians*
in the calamitous times of warre and pestilence,
were wont to sacrifice unto *Saturne* their dearest
friends: The people called *Curetes* sacrificed children
unto *Saturne*: At Laodicia a virgin was sacrificed to
Pallas: And amongst the *Arabians*, every yearne a
child was sacrificed and buried under the Altar: Also
the *Thracians*, *Scythians*, the *Carthaginians*; and
almost all the *Grecians* (especially when they were
to goe to warre) sacrificed a man: All barbarous
Nations have done the like: yea, the *Frenchmen*
and *Germanes*: yea, the *Moors* did themselves dy
the like sacrifice, as namely to *Saturne* in *Italia* a
man

Polid.de
Inuen. li. 5.
cap. 8.

against Atheists

man was sacrificed at the Altar: and not only so; but he was also to be cast downe from a bridge into the river Tyber: *Dionysius Halicarnassus writh.* Dionys. that *Jupiter* and *Apollo* were murtherous angry, so; Halicar. that the tenth part of men were not sacrificed unto them, and therefore sought they revenge upon Italy: *Diodorus reporteth*, that the Carthaginians when they were overcome of *Agathocles* king of the Sicilians thought their Gods to be angry with them, and therefore to appease them, sacrificed unto them two hundred of the noble mens sonnes at a time. O monstrous cruelty! who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed unto) were mere Devils, considering that such monstrous unkinde and unmerciful slaynters of men (which must needs offend God the more) were the appeasements of their anger and wrath?

Again these gods of the Gentiles were not only well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornications, adulteries, and all uncleannesses: For at *Alexandria* the Image of *Sarcene* was most devoutly worshipped, whose Priest *Tyndarus* by name, brought certain spairons of the Cittie, which he had selected out unto that image, or idoll, as being sent for by their god, and there when the lights were put out had to do with them in the name of that their god. Also among the *Nazarenes* it was the custome that the *Polid. de* *Ruffin. 17. 11.* Bride the first night after her mariage should lie *Inuent.* *Eccles. dist.* with all the guests in honour of the goddess *Venus*. *lib. 5. cap. 3.* I therefore conclude that those gods of the Gentiles which delighted in the slaynters of men, and likewise in their filthines and uncleannesses, must needs be

Gods Arrowe

dwell: for the kind and righteous God can abide none of these things (as any mans owne reason, sense, and understanding may teach him.)

2 An other argument to prove that the gods of the gentiles were deviles, is this: because the oracles which they gaue sooth in matters merely contingent, were either false, or els so ambiguous and uncertaine, as that they were deceitfull, and therefore could not come from God, but from the devill. This falsehood and deceitfulness of their Oracles *Porphry* himselfe, the great patron of Paganisme testifieth in a speciall booke of the answers of the gods, wherein he protesteth, that he hath gathered truely by them addition or detraction, the Oracles that were written downe before his time, with the false and uncertaine event thereof: in consideration of whiche ent, he setteth downe his alone judgement of their power in predictions after this manner. The gods doe forswell some naturall things to come, for that they observe the order of their naturall causes: But in things which are contingent, or doe depend vpon mans will, they haue but conjectures, onely in that by their subtiltie and celerite they preuent vs: But yet they oftentimes lie, and deceave vs in both kindes, for that as naturall thinges are variable, so mans will is much more mutable. Thus far *Porphry*, of the prophecies of his gods: whereunto agreeeth another Heathen among the Christians named *Ornomast*, who say that he had binne much delighted with Oracles, and more deceaved, wrote also a speciall booke in the ende of their falsehood and lies, and yet sheweth that in many thinges wherein they deserved, it was not easie to convince them of open falsehood, for that (cunningly) they would intreare their answers

Porphy.
lib. de re-
spons. &
oracul.

Oenomaus
de falsitate
oraculoru-
& de arti-
cibus ma-
leficiis.

against Atheists.

answering (of purpose) with such obscurities, Aequivocations, Amphibologies, and doubtfullnes, as that alwaies they would leavne themselves a copie wherein to save their credits. As for example, when *Cresus* that famous and rich king of Lydia, consulted with the Oracle of *Apollo*, whether he shoulde make warre against the Persians, and thereby obtaine their Empire, the Oracle gaue answere thus: If *Cresus* without feare shall passe ouer *Haly*, (which was a river that lay betweene him and Perſia) hee shall bring to confusione a great rich kingdome. Upon which wordes *Cresus* passed ouer his Arme in hope to get Perſia, but he lost Lydia his owne Kingdome, and so was deceaved by that vncertaine Oracle.

Like answer gaue the Oracle of *Apollo* to *Pyrus* king of Epirus, demanding whether he shoulde prosper in the waare against the Romanes, for it was delivered in these wordes. *Aio te Facias Romanos vincere posse*. I say that the Sonne of Aeacus, the Romanes may overcome. Upon which Oracle, *Pyrus* the sonne of Aeacus thinking to be the Conqueror, was himselfe banquished by the Romanes.

A number more such Oracles there were wherewith the world was deceived, that trusted them, but I neede not recite them, for (as it appeareth) the Oracles and answers which their wicked Spirts gaue forth in matters future and merely contingent, were such as might be taken and construed two waies, and therefore their worshippers (if they had bene wise to haue noted their cunning and deceiptfull answers, containing no certaintey at all) they had haue as good user to come at them to inquire of any matter

God's Arrows

future, for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as unresolued as they were at first, and so depart home as wise as they came, or rather morefoles than when they went. But what might be the reason why these diuels or diuellish spirtes, gave no certaine answers to their worshippers in these matters future whereof they were demanded?

The reason is manifest, for no doubt they would if they could, that so their credit might haue beene the more. But it was a thing not in their power, but only reserved unto God to knowe and foretell certaintely the thinges that are to come, for herein God pronoketh all the gods of the gentiles to make triall and experience of their power in these words: Declarde vno vs (saith he) what shall ensue hereafter, and thereby wee shall knowe that yee are Gods indeede. Whiche sheweth that the certaine foretelling of things future, doth manifest a divine power, whereof these diuellish spirtes are not partakers, for had these wicked spirtes such a power in them, as certaintely to knowe and foretell such thinges as were to come, out of all doubt they would then haue given such certaine, plaine, and undoubted Oracle and answeris in this behalfe, as would haue purchased them everlasting credit in all the world: but now the falsehood and uncertainty and deceitfulness of them, haue got them iustly perpetuall discredit in all the world, and manifested them to be no better than lying spirtes, whose worshippers were miserably deluded by them (as even the heathen themselves haue testified).

Having thus briefly, yet I trust sufficiently, pronounced the religion of the gentiles, as being a cruel, wicked, false, lying, and deceitfull religion having

against Atheists.

In it no certaintie at all, wherupon men might relye
to assite themselves; it remaineth now that I shewe
and prove against them the truth of the Christian re-
ligion, which we profess. Where in the first Argu-
ment, to shewe the powerfull and undoubted truthe
thereof shall bee this: namely, the confession of the
gods of the Gentiles, that is, of Dianes and hellish
spirits themselves, who haue given testimonie there-
of, even to their owne worshippers, especially when
the time of Christ his appearing in the worlde (who
should bee the light of the Gentiles) was neare and
approched: for the manifesterion whereto, two Dra-
cles of Apollo may suffice, the one whereof was to a
Priest of his owne that deuoured him of true Reli-
gion, and of God: to whom he answered thus in
Greke. O thou unhappy Priest, why dost thou aske Suidas in
me of God, that is the Father of all things, and of Thulis, &
this most renowned kings deare and onely Sonne, & Porphy.
and of the spirit that conteyneth all, &c. Alas that oracula,
spirit will enforceme shortly to leaue this habita-
tion and place of Oracles. The other Oracle was to
Augustus Cesar, even about the very time that
Christ was ready to appears in the flesh: for the said
Emperour notw braying to age, would never go to
Delphos, and there leare of Apollo who shuld raigne
after him, and what shoulde become of things when he
was dead: Apollo say a great while would make no
improvere notwithstanding Augustus had bene very
liberall in making the great sacrifice called *Hecatom-*
be: but in the end, when the Emperour began to ter-
rate his sacrifice, and to bee instant for an amfwer,
Apollo (as it were enford to speake) uttered these
strange wordes unto him: An Hebrew childe that
ruleth over the blessed gods, commandeth me to si.

Suidas in
vita Augu-

God's Arrows

Nicoph. li. leue this habitation, and out of hand to get mee to
s. hist. c. 17. hell. But yet doe thou departe in silence from our
Altars. Thus it appeareth, that this Hebrew childe
(which is our Christ Jesus) hath power over the
gods of the Gentiles, to command them unto hell
from whence they came, to inforne them silence, and
to remoue them from their habitations. And therfore
the religion of this powerful Jesus (whereof he is the
autho) must needs, even by the acknowledgement
of the Diables themselves (whom he doth command)
be the true religion.

3 Another Argument of the divinitie and trueth
therof is this: namely, that it hath remoued by the
puissant force thereof, all the gods of the Gentiles in
despite of them, ceased their oracles, and driven them
cleane out of the earth so that now they are no wheres
to be found. And so it was fore-told by the Prophets,
Soph. 3. that Christ (when he came) *Accennabat omnes deos terra*, shall wearre out all the gods of the earth. The
trueth whereof all the world doth now see clearely to
be certaine and undoubted by the event.

The Diables and awnterers of of these gods, every
Cicerollib. in Ciceros time (as Cicero himselfe witnesseth, who
de diuin. 2. dyued somewhat before the coming of Christ) be-
gan to cease: and at last by little and little they cea-
sed altogether, and were utterly extint.

Polid.lib. 5. cap. 8. It is re-
ported that in Egypt (when Christ was there with
Joseph and his mother Marie) all the Idols of that
folish and superstitious Nation fell downe of them-
sowne accord. Afterwards, in the time of the Em-
perorour Adrian, all sacrifices unto those gods ceased,
as also the Oracle of Apollo, and all other Oracles
became dumbe. Wherefore Iustinius saith, *Cessau-
eracnia Delphic*, that is, The oracles cease at Del-
phes.

against Atheists.

pros. And another Poet sayth :

Excessus omnes a deo arisque relitti,

Lucan,

Dy quibus imperium hoc fecerat, &c. that is, All
the gods whereby this Empire stode, haue depar-
ted from their Temples, and left their Altars and
place of their habitation.

Plutarch affirmeth the
like, and is much busied to search out the cause & rea-
son of the ceasing of their Dracles, who being a hea-
then was much troubled herewith, gessing at the
mutter, and vainly devising fond contents in his brain
not able vnderde to pierce into the very cause thereof.
But Porphyry (enem that great patron of Paganisme,
and enem of Christian Religion) can teach him of
any other the true cause thereof, shewing them that
since the coming of Jesus their gods are dumbe, &
can do them no god, but are all gone and departed

Plutarch
de defectu
oraculorum

from them. His words bee these. *Nunc vero amantur* Porphyry.
(inquit) si am multis annos tinius peste vexari, cum aduersitatem reli-
& Aesculapius & alii dii longe absint ab ea : postea e-
nim quam levius solitnr, nihil utilitas in aliis conse-
sequis possimus. Now (saith he) they maruell why this
cittie is so many yeares vexed with pestilence; when
as (indeed) Aesculapius and other gods be far gone
and departed from it: for since the time that Jesus
is worshipped, all our gods haue beene vnyprofitable
to vs. Considering then that Jesus (the autho: of the
christian religion) hath silenced & utterly destroyed the
gods of the Gentiles (as histories & the visible event
shew, his religion must needs be the only true religio.

aduersitatem
relicta
Christ,

4 What shold I say more: even the Gentiles
themselves, the most ancient, & the best, haue testified
of Jesus Christ, & of the truth of his religion: for in as
much as Christ was appointed before the creation
of the worlde, to make the redemption both of the

John

Gods Arrowe.

Jew and Gentile, and to make them both one people in the service of his Father : here-hence it is that he was fore-told, and not altogether unknowne or un-heard of to both these Nations, and therefore divers fore-warnings and significations of him were left, as well amongst the Gentiles as the Jewes, to stirre them up to expect his comming. For first by the consent of writers it is agreed, that in those ancient times there were three famous men that lived together : namely *Abraham* (who descending from *Heber*, was the father or beginner of the *Hethites*, who were also termed called the *Jewes*) and with him *Iob* ; *Zoroastres*, that were not of that lignage of *Heber*, but (as we call them for distinctions sake) heathens or Gentiles. *Iob* (wee knowe) testifieth of *Christ*, calling him the Redeemer, and was most assured to see him one day with his owne eyes, and none other for him, al-though wormes should desir of that body of his (as he himselfe testifieth.) *Zoroastres* living thus in *Abraham's* time also, might (by account of scriptures) see or speake with *Noe*, for *Abraham* was borne 60 years before *Noe* deceased : and herre of it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there bee founde verie nume pleine speeches of the Sonne of God, whome he calleth *Secondementum*, the second mind : but much more is to bee seene in the writings of *Hermes Trismegistus* (who received his learning from this *Zoroastres*) by whome appereth, that these first heathen philosophers had manifest understanding of this second person in *Trinitie* : whom *Hermes* calleth the first begotten Sonne of God : his onely Sonne : his deare, eternall, immutablie, and incoruptible Son, whose sacred name is ineffable, for are his moodes.

Euseb. in
Chron.

Iob. 19. 25.
26. 27.

Clem. A-
lex. lib. 1.
Strom. &
Orig. lib. 5.
contra Cel-
sum. v.
Procl. lib. 1.
&c; Parm.
Plato.

Herm. in
Praeman.
cap. 1. &
deinceps.

Am

against Atheists.

And after him againe amongst the Grecians , were *Orpheus*, *Hesiodus*, and others, that uttered the lyke speeches of the Sonne of God , as also did the Platoniſts, whose words and sentences were too long to repeate. Moreouer the Gentiles must remember, that they had also ſome Prophets among them : for *Balaam* was a Prophet among the Gentiles, and a Gentile, and hee is ſuch a one as testified of Christ, of the Starre that ſhould appear at his birth , by means of whose propriece (it ſhoulde ſeeme) the wiſe men in the Eaſt ſeeling that Starre, were affiſhed that Chrift was borne , and therefore came a long journey to Iudea to ſee him (as one Goffell ſheweth.) The ſame Starre is mentioned by diuers heathen writers , as by *Plinius* under the name of a Comet (for ſo they traue all extraordinary ſtarres) which appeared in the latter daies of *Augustus Cæſar*, and was farre diuerſe from all other that euer appeared. And *Pliny* ſaith of it, *Is comet a unus raro orbis solitar*, that onely Comet is worshipped throughout all the worlde.

Calcidius a Platonicke dooth ſay , that the Chaldean Astronomers did gather by contemplation of this Starre, that ſome God descended from heauen to the benefitte of mankind.

The Gentiles alſo had certayne women called *Sibylle*, which were Prophetiſes , who being endued with a certayne ſpirit of propriece, uttered moſt wondefull particulerities of Chrift to come : one of them beginning her Grecie matter in theſe very wordes. Know thy God, which is the Sonne of God . Anotheſ of them maketh a ihole diſcourse in Greek verie called *Aecroſtichi*, exprefſely affirmyng therin, that Chrift Jesus (by name) ſhould be the Sonne, & that he was the Sonne of God , & exprefſely ſaying that he

Num. 24.

Plin. lib. 2.
cap. 35.

Calcid. a.
pud marit.
vici, tract.
de Stella
mag.
Last. con.
tra gent.



Should

Gods Arrowe

should bee incarnate of a virgin, that he should suffer death for our sinnes, and that hee should bee crucified, that he should rise againe and be exalted into the glorious heauen, and from thence (at the time appoynted) and at the day of the resurrection of all flesh come againe to the last judgement. Of these *Sybils* there were ten in number, & talking of his selfe commynge into the world, they also say, that *Rurilans cum fiducia confrabit A blazing Starre shal declare him.* These *Sybils* speake so plainly of Christ Jesus, as the Prophets among the Jewes did, yea more plainly, and as plainly as may bee, and in a manner as fully as our Gospell speaketh: and therefore if the Gentiles will beleue their owne Prophets, they must likewise beleue the Christian religion (wherof Jesus Christ is the author, of whome they abundantly testifie.) Now least it might bee thought by some suspitious heedes, that Christians haue devised and invented these thinges, as also that it may yet more fully appere that Christ before his commynge was notisid over the world, by meanes of those verses of the *Sybils*, it must be remembred, that *Marcus Varro* a learned Romaine (who lised almost a hundred yeres besoar Christ) maketh mention at large of the *Sybils*, (who in number, he saith, were ten) and of their wistings, countries, and ages, as also of the writers and authors that before his time had best memorie of them: and both he & *Penesella* (another heathen) do affirme, that the wistings of the *Sybils* were gathered by the Romaines, from all partes of the world where they might be heard of, & laid up with great diligence and reverence in the Capitol. *Sybilla Eritrea*, who made the former accrosticke verses, testifieth of her selfe (as Constantine the Emperour doth record) that shee hym

Sybyl. Sa.
mia apud
Betui,

Varro lib.
de reb. di-
uin. ad
Cesarem.
Pont. Max.

Feneſt. cap.
de 15. viris

See the o-
ration of
Constant.
in Euseb.
lib. 4. cap.
32. de vita
Conf.

ued

against Atheists.

ved about six hundred years after the fount of *Nos*:
And her countryman *Apollidorus, Erihraeus & Var-*
ro do report that she liued before the warre of *Troy*,
and propheeted to the *Grecians* that went to that
warre, that *Troy* shoulde be destroyed: (as it came to
passee) which was more then a thousand yeres before
Christ was boorne. *Cicero* also (that died more than 40
yeares before *Christ* was boorne) translated into latin
the former accrosticke verses (as *Constantine* saith)
which translation was to be seen in his works, when
Constantine wrote that his oration: see *Cicero* of those
accrosticke verses of *Sybilla*, lib. 2. de dinimassone. And
finally *Suetonius* an heathen recordeth, that *Augu-*
stus Caser (before our *Saviour Christ* was boorne)
had such speciall regard of the sayinges of the *Sybils*,
that he laide them by in more straiter order than
before under the Altar of *Apollo* in the hil *Palatine*,
where no man might haue the sight of them but by
speciall licence. And so much for the credit of the *Sy-*
bils, who gaue full testimonie of our *Saviour Jesus*
Christ (by name) and therefore if the *Gentiles* wil be-
lieue them (who were their owne Prophets, a highly
reverenced of all the world) they must also beleue our
Gospell, and the *Christian* religion to bee the onelie
true religion. Lastly, the *Gentiles* might haue the un-
derstanding of *Christ* the *Messias* by the *Hebreian*
scriptures, which were in the *Grec* language divers
ages before *Christ* was boorne. For *Ptolemy* king of
Egypt, which had the famous library, was studious
inquisitive to search out the originall of all nations &
religions, & he found that the people of the *Jews* was
the most ancient, and that they onely had the most
certainte and undoubted historie of the creation of the
world, & therfore he sent unto them to send to him fro-

Cice.lib.2
de diuin,
Sueton.
Tranq.cap.
3.de vita

Gods Arrows

Jerusalem sentie men , by whose helpe the sacred
Bible might bee translated out of Hebrew into their
tongue , which was doone accordingly : as also the
Gentiles might have knowledge of this Messias , either
by accesse into the Jewish countrey , or by the accesse
of the Jewes into their country : as namely by their
long bondage in Egypt , as also their long captiuitie
in Babylon , &c . But I conclude this matter thus :
With the Prophets of both Jewes and Gentiles (that
is to say , the Prophets of all the world) have given
full , plaine , & evident testimonie of Jesus Christ the
Sonne of God , that therefore his religion is the onely
true religion , and all other to be rejected and detested .

5 That religion which is most ancient is the true
religion (or truth was first , inasmuch as error is no
thing else but the corruption of truth , or wandering
from truth :) but the religion wherof Christ is the
author is the most ancient (in as much as Christ the
author thereof is the most ancient of dayes , bearing
the Sonne of God , as also because hee is testified of by
the Hebrew records , which are the most ancient wri-
tings in the world :) Ergo the Christian religion is
that which must needs bee the onely true religion in
the world . For it is a true saying of Tertullian , Ve-
rum quod primum , quod posterius adulterium est : that
is true whatsoever is first , & that is adulterate which
is not the first . That the Hebrew records do testifie
and foreshew Christ to come , is declared before in the
second Chapter , and none can denie it . For hee was
promised to Adam the first man that euer God made ,
under the name of the seede of the woman , that shoulde
breake the Serpents head : hee was fore-tolde to Abra-
ham that hee should come of his seede , in whom all
the nations of the earth shoulde bee blessed .

Tertul.con
tra Prae.

Jacob

against Atheists.

Jacob fore-told of him, calling him *Shiloh*, and that hee shoulde be the expection of the Gentiles. God telleth Moses of him, and fore-sleweth to him that he shoulde be the Prophet whose voice all shoulde heare and obey, &c. Considering then that hee is come, and that hee is the very same that was fore-told by the writings of Moses, and by the Hebrew records, which are the most ancient records of the worlde, I conclude, that his religion (whereof hee is the author) is the onely true religion.

The antiquite of the Hebrew historie to be long before al other, is acknowledged by the heathen them selves, and therefore I meane not to prove it: only this I say, that *Eusebius* and *Eusebius* also doe say, that letters (which are the beginning of words that shoulde ^{10. de prae-} be written) were first found out by *Moses*, & by him ^{par. Euang} delivered to the Jewes, and that the Jewes taught them to the Phenicians, and that lastly the Grecians received them of the Phenicians: and therefore the Hebrews must needs bee they, amongst whom the first and most ancient records of the worlde were to be found, as *Ptolemy* allokking of Egypt did finde, and as true, and therefore made much of the Hebrew scriptures. Now then for as much as the Hebrew writings and histories bee the most ancient, they must also needs bee supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records are able to disprove them: yea, if men will be so incredulous as to doubt of *Moses* historie (because it is so ancient) why may they not (with as good reason also) doubt of any other historie which is ancient, and long before their times? But because some are of so little beleife (although the historie doth sufficiently give credite to it selfe) yet for better settling of their

Gods Arrowe.

Minds in this behalfe, I will briefly shew, that even
the heathen historiographers & writers do confirm
the same, that so the credite and reverence due unto
Moses may be reserved, & wicked tonges that barke
against him may bee stopped. The verie heathen and
prophane writers themselves that speake of *Moses*,
speake of him most reverently, insomuch that *Tribellius Pollio* speaking of *Moses*, *Solum Dei familiarem
voce*, doth call him the onely man with whom God
was familiar. *Cornelius Tacitus* although he speaketh
what hee can against the religion of the Jewes, yet
cannot discredit *Moses* historie, but is enforced to con-
fesse (according to the historie written by *Moses*) that
after there were boches and sivelling sores sent into
the land of Egypt, which were noysome both to men
& beastes, the king of Egypt then tooke order that the
people of the Hebrews should go out of his land, and
depart whither they should be directed. *Procopius* also
mentioneth *Iosuah* the sonne of *Nun*, *Moses* successor,
and saith that the people of Phenicia, for feare of *Iosuah*
and of the Israelites, left their owne country, &
departed into Africke, he mentioneth likewise the Je-
busites, Gergesites, & the other people named in the
sacred Bible. *Orpheus* one of the most ancient imp-
ters next to *Moses*, and an heathen, doth mention the
two Tables of stone wherein the lawe of God was
written, and wisheth moreover all such as be studious
of vertue, to learn out of his veries divine knowledge,
whereby (saith he) they shall understand and knowe
the author of the worlde, which is one God which
created all things, cherisheth all things, nourisheth
all things, who is not seene with humane eyes, but
is perceived only by the mind, which doth no hurt
to mortal men, insomuch as hee is the causer & pro-
cuer

Treb. Pol.
in Claud.

Tacit. An-
nal, lib. 21,

against Atheists.

curer of all good things. furthermore he addeth that no man mortall hath scene God at any time, except onely a certaine most godly olde man that came of the Chaldeans (viz. Moles.) At last hee concludeth with this saying, that hee had learned these thinges out of the monuments which God in times past had deliuered in two Tables of stone. *Limus* also saith, that *God created all things*, & in the seventh day had finished all things. *Homer* also & *Hesiodus* testifie the same, the one saying that the seventh day did perfect & finish al things, the other, *septimum lucem fruiss' sanctas & profugidam*, that the seuerenth day was most holy & bright. How the earth was without forme before it was fashioned by *God*. *Ouid* testifieth, calling it a *Chaos*, which is *rudus indigestus molus*, a rude & vnfashioned heape: which *Homer* & *Hesiodus* also testifie, calling it *Hyle*, a certaine unshapen & rude matter, which *God* afterwards brought into god forme & shyon. These haue testifiid we see of the creation of the world (which is the great maruaile of marvels) affirmiting in a manner the very words of *Moses* which he writeth in *Ceritiss*, the wryng that the world had a beginning, & that *God created heaven & earth*, & al therin in seven dayes, and that the seventh day was holie unto the *Lord*. And this truth of *Moses* historie concerning the creation of the worlde, all the chiefe & best learned Philosophers amongst the heathen did also firmly believe. The flood that drownded the worlde, which we cal the flood of *Noe*, not only *Ouid* testifieth in his *Metamorphosis*, but also divers ancient heathen wriiters, namely *Berosus*, *Chaldaeus*, *Jeromius Egipcius*, *Nicolaus Damascenus*, *Abydenus*, & others (according as both *Iosephus* and *Eusebius* do prouise.)

Concerning the tower of Babylon, and confusion

Vide Plut
de placit,
Philos,

Ioseph. lib.
de antiqu.
Iud.
Euseb. lib.
p. de prep,
Euang.

Gatitowc

MS. B. 1. 1.

of tongues there (which Moses recordeth Gen. 11.)
scilicet one tongue by a *Alkydenus* that lived along
king *Alexander* time, and in *Syria*, by the woods
of *Hannibal* concerning the tribe of *Sennar* where it
was builded : and because God did them shew by reason,
that if there had not been long such myrrack in the
division of tongues, no doubt but that all tongues be-
ing derived from one (as all men are of one Father)
would still have retayned the same language which
we see and was seene long, not to bee the imagine : the
difference of languages in the world is a mafe of that
confusion of tongues.

Of the long life of the first Patriarchs, not onely
the fore-named *Berosus*, *Chaldeus*, *Ieronimus*, *Egi-
ptius*, *Nicholaus Damascenus*, *Abydenus*, but also *Mo-
neches*, that gathered the historie of the Egyptians,
Molos Hestianus that wrote the acts of the Phenici-
ans, *Hesiodus*, *Heccatenus*, *Abdericus*, *Helanicus*, *A-
easianus*, and *Ephorus* do testifie, that these first inha-
bitants of the world did live so long. And they alledge
the reason thereof to bee for the multiplication of peo-
ple, and for the bringing of all sciences to perfection,
especially Astronomic and Astrologie, which (as they
writte) could not be brought to any sufficient perfecti-
on by any one man that had lived less than five hun-
dred years, in which space the great year (as they
call it) returneth about.

*¶ Abraham and his affaires 3 bams alleag'd
some heathen writers before, as *Berosus Hecatænus*, &
Nicholaus Damascenus: but of all others *Polyhistor*
alleageth *Eupolomas* most at large of *Abraham's* be-
ing in *Egypt*, of his flight and historie in the behalfe
of *Lot*, of his entertainment by king *Malchis edoch*,
of his wife and fillet *Sara*, and of other his dominges,
especially*

against Atheists.

especially of the sacrifice of his sonne *Isaac*. To whom agræth *Mels* in his booke written against the Jewes, and *Artabanus*, of the strange lake whereto *Sodome* and *Gomorrah* were turned, by their destruction called *Mare mortuum*, the dead Sea, where nothing can live : both *Galen*, *Pausanius*, *Solinus*, *Tacitus*, and *Strabo*, do testifie and shewe the particular wonders thereof.

*Galen de
simpli.
Paul,in
Eliæ.*

*Solin.in
Polyhist,
Tacit.lib.
yct tusk.*

From *Abraham* doone to *Moses*, writeth very particularly the said *Alexander Polyhistor*, albeit he mingleth sometime certaine fables : whereby appeareth that he tolke not his storie wholie out of the *Bible*. And he alledgedeth one *Leodemus*, who (as he saith) lived with *Moses*, & wrote the selfe same things that *Moses* did : and with these also do concurre *Theodorus* a most ancient Poet, *Artabanus* & *Philon* Geistles. And therefore it is manifest that *Moses* history, (as also all the rest of the sacred and canonicall scriptures) is no fable or feined matter (as the deuel would make vs belieue) but a true, certaine, & most vndoubted historie in all points. All which matters be sufficienly and substantially shewed also even by the heathens writings, which are too tedious to bee here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to haue doone not by his owne power, but by the power of God, do sufficiently give credite unto him : of whom and of whose actes do bearre witnesse not onely the fore-named (especially *Artabanus* in his booke of the Jewes) but manie other's also (especially *Eusebius*) out of whome *Polyhistor* recitateth very long narrations of the wonderfull and strange things done by *Moses* in Egypt. Yea the myracles done by him, the greatest enemies that

Gods Arrowe

Appion II. ever he had in the world, that is Appion in the fourth contra Iudeos. boke against the Jewes, and Porphyry in his fourth Porph. lib. boke against the Christians do denesse. And Porphyry aduersus Christian. adioineth more for praise thereof, namely, that hee found the same thinges confirmed by the storie of one ~~Cacontathos~~ Gentile, who lived (as hee saith) at the same time with Moses : but all those myracles (say those two his great enemies) were doone by Art Magicke, and not by the power of God. But first where could Moses a simple shepheard learne so muche magick? why could not then the great Magicians of Egypt either doe the like, or at least wise deliver themselves from those plagues that were in Egypt, (especially since their study was in Art magick from their infancie) yea why did they crie out The finger of God is heere, when they could not doe as hee did? or let them answere why Pharaos king of Egypt did speake to Moses and Aaron, saying: Pray yee vnto the Lord, that he may take away the frogs from me and from my people. His great Magicians belike could not doe it, yea hee signifieth in that speech that none can doe it but God, yea and that neither Moses nor Aaron could doe it any otherwise than by praying vnto God. And indeede Moses and Aaron did by prayer vnto God effect it, at the very same time that the king did appoint it to be done: that he & all the world might knowe, that there was not anie like unto the God of Israell.

Exod.8.13
Exod.8.9.
10.11,&c.

Where did you ever heare of such workes done by Art Magicke as Moses did? when hee diuided the great and mightie redde sea, that the people of Israell might goe throught on drye lande? when the waters came together agayne vpon Pharaos and all his host, and drowned them and all they gloris in the sea?

Exod.14.

against Atheists.

Sea : when hee called so manie Quailes bypon the Exod. 16.
sodayne into the Campe, as suffised to fede sic hum-
dred thousand men, beside women and children : when
Exod. 17.
hee made a verie Rocke by smiting it, to yelde forth
abundance of water , sufficient for the whole compa-
nie of Irael : when hee caused the ground to open Num. 16.
and Swallowe downe aline thre of the greatest of his
Armie, Corah, Dathan, and Abiram together, with
their tabernacles, bagges and baggages :

Beside, what wondrous iuokes or myracles soe-
uer Moses did , hee alwayes acknowledged to come
from God , rejecting bitterly all glorie from him-
selfe, and attributing and yelding all the glorie unto
God . Agayne, in his writinges hee dooth not ex-
cuse nor conceale his owne sinne, nor the sinne of his
people, nor that the sinne of Aaron his owne brother,
nor of Marie his sister , nor of Levi his grandfather,
nor of anie other of his lyngage and kinred : neyther
did hee once seeke or goe about (although hee were in
place of power and authoritie to do it) to bring in a-
nie of his owne sonnes into the rule and governe- Deut. 3.
ment after his decease (although hee had manie) but Num. 37.
left the onely rule and governement unto a stranger
named Iesuah, as God commanded.

All which thinges do shewe (and many more too
tedious to rehearse) that Moses both in his writings,
in his wordes, and in his works, was no man of am-
bition, or of worldly spirite, but of a meke, humble,
dutifull, obedient, and faithfull servant of God in all
matters.

The historie of Moses therefore beeing the most
ancient , and the same beeing most undoubted and
certaine true, insomuch as he and his history do plen-
tifully tellifie of Chrift, which was to come, & should

Gods Arrowe

bē heard in all that he shoud say and teach, it remai-
neth that his religion which bē hath taught unto the
world, is the onely true religion, and all other religi-
ons (not grounded of the like antiquity and truth) to
bē abandoned.

Luk. 24.44

6 None can discredit Moses, nor the Psalms, nor
any of the Prophets amongst the Jewes, but they
must withall discredit Christ: for Christ saith thus of
himselfe, that All must be fulfilled which were writ-
ten of him in Moses, the Prophets, and the Psalms.
And againe he sendeth such as would knowe of him
whether he were the true Messias, to the scriptures
of the Jewes, saying thus: Search the Scriptures,
John. 5.35. for they are they that testifie of me. So that Christ,
Moses, the Psalms, and the Prophets, and in a word
the whole canonicall scriptures of the Jewes do goe
arme in arme, and bee linked together like insepara-
ble friends that will not bee sunded: and therfore the
one is alwayes a profe for the other, as likewile a dis-
profe of the truth of the one, is a disprofe of the other;
and therfore is it that though the incredulous Jewes
be so false in friendshyp, as that they will not (through
unbeliere) take part with the Christians, yet the Chi-
ristians bee more firme, and will holde with the Scrip-
tures of the Jewes to the death. Now if there were
no more to proue the diuinitie of Christ, but the great
and wonderfull miracles which he did (some wherof
were such, as never any did before, nor could do but
God onely) it were sufficient to proue him to bee the
Sonne of God, and that hee came from the bosome of
his Father. The great and many myracles that hee
did (being famous not onely in Iudea, but in all the
Romane Empire, and so ouer all the worlde) are ana-
were such as none of the heathen dare do, or can de-
nie.

Against Atheists.

me, but all acknowledge. And therefore I conclude, that the Christian religion, proceeding from so divine a power, and from one whose works and wonders is above all the world, is the most undoubted true religion.

7 Christ did never any hurt on earth, but hee did marnellous much god, hee healed all manner of diseases, he caused the dumbe to speake, the halt to goe, the blind to see, and the deafe to heare: hee stilled the rasing of the windes and seas, gave sight to him that was borne blind, raised the deade to life againe, cast out devils, knew mens thoughts, and did such works as no man could do except God with him, yea except himselfe were God. Moreover his life was such, as none was able to accuse him of any sinne, so pure and unreprouable was he. Againe, the doctrine he taught was farre from a worldly spirit, being most heavenly, most innocent, and most divine, for never any man spake as hee spake, nor with such authoritie. Agayne, hee alwaies pronounced that he sought not his owne glorie (which deceivers are wont to do) but the glory of his Father, and as hee spake so it was indeede. The whole course of his life and death, resurrection, and ascension doth shewe the same: for when the Jewes would have made him an earthly king, hee would none of it, but conveyed himselfe away. *John. 6. 15.* teaching his ministers to do the like also. *Luk. 22. 25. 26.* for hee proclaimed that his kingdome was not of this world. *Job. 18. 56.* but that hee came to do the will of his Father. Duer and abene all this, hee was the greatest Prophet that ever was, and soe told divers things (as namely, that hee shold bee crucified of the Jewes, and the third day rise againe: that Jerusalem and the Temple shold bee destroyed ere that gene-

Gods Arrowe

dition passed: that after his Ascencion the holy Ghost shoulde come downe vpon his Disciples assembled at Jerusalem, and diuers others) all which the world both knowe came to passe accordingly. And nothing which he hath spoken but it shall bee performed, for there was never any fraud within his lippes, or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmlesse towardes others, most beautifull towardes all, most wonderfull in his workes, most true in his prophecies, most heavenly in his doctrine, not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glorie, but the glorie of God, and to do the will of his Father) is and must needes bee the onely true Religion.

8 An other argument I frame thus : that Religion which procedeth undoubtedly from God, is the true Religion : But the Christian Religion procedeth undoubtedly from God: Ergo &c. that it procedeth undoubtedly from God, I prove thus. Either it must procede from God, or from the Devill, or from men : But it is too holie to procede either from men or Demilles, for it ouerthroweth the workes and kingdome of the one, and forbiddeth the revenging spirite of the other (commaunding men to loue theye enemies, to do god to them that hate them and persecute them) it condemneth their wanton eye, and the adulterous thoughts of their harts, and their covetous humour, admitting no uncleanness or impuritie, and forbidding all iniquitie and wickednes bee it never so secrete or close : With therefore it is so opposite and contrary to mens affections, wherewith naturally they bee carried, and that it commandeth

to

against Atheists.

to bee holie, even as God is holie, it is manifest, that it can neither bee of mans devising, nor of the devils invention, it remayneth therefore, that it must needes bee of God, and consequently the onelie true Religion.

9 An other Argument is this : that Religion which respecteth onely the glorie of God, is and must needes bee the onelie true Religion. But such is the Christian Religion : for it alloweth not anie man to glorie in himselfe, but sheweth that whatsoever glorieth should glorie in the Lorde. *1.Cor.1.30.31.* *Rom.4.2.* Therefore the Christian Religion is the onelie true Religion.

10 Lastly, the spreading and prevalling of the Gospell of Christ over the uniuersall world, when as all the worlde (both Jewes and Gentiles) were sette and opposed against it, doth demonstrate plentifully, and effectually, that the Christian Religion proceded from God, and that God is the author thereof : for if it had not had a God to protect and patronage it, and to make it passe currantly through the worlde, it must needes haue beeene utterly suppressed and choaked even in the sprynging and first rising thereof. For after the ascension of Christ Jesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and prevailing thereof, against the force and power of all the worlde, which was then readie bent with all both furtre and fraud, violence and vengeance, & with all their deuises which they could inuent to supprese it ? or what eloquence had his few Apostles to perswade the worlde, or any therein, to the receyving and imbracing of that Christian Religion which they were appointed to preach they (as al men know) were reputed & known

Gods Arrovve

to bee unlearned men, but only that they were taught and instructed by the spirit of God, which (according to the promise of Christ their master) at the time appointed descended downe vpon them, beeing assembled at Jerusalem, by which sprite they were enabled to speake all languages, and imbaldned to preach his Gospell and religion, in such sort and with such puissant and divine wisedome, as none shoule bee able to resist that spirit they speake by, howsoeuer their persons might bee hindered, molested, vexed, and persecuted.

This, even this is a wonder of wonders, and an infallible demonstration of the divine vertue of the Christian religion, that it having so few to publish it, and such as they were, and being encountring by all the Princes and Potentates of the world, it shoulde notwithstanding so strangely preuaile, as within a short time to bee uniuersally spread ouer the face of the whole earth. Who can now say but that it was protected and preuailed by the power of God? for the power of all the world was against it: and if the Christian religion had beeene no better protected by God than by men, alas it had perished long ago, yea, it had never liued vntill this day, but it had beeene thocht euuen at the first vppling, & as it were in the cradle or infancie thereof. Let all wittes therefore throw downe themselves, and let all tongues sticke confesse the divine vertue of the Christian religion, which could not bee stopped or suppressed, but was so mighty, as that the power of all the world, and of all the devils in hel toyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within shott space ouer all the earth. And therfore the Christian religion (without al doubt) is

the

against Atheists.

the onely true religion, which came downe from heauen, being brought by Jesus Christ the true Messias, from the besone of God his father. Of which having so many and so infallible arguments to prooue to every mans sence the trath thereof, none can doubt except he will also doubt whether the eye dooth see, the eare doth heare, and the heart dooth understand : The evidence thereof is so cleare and manifest, as that it is able, if not to convert, yet to conuince all gaynesayers whosoever, and to make vs that alreadie proesse, firmly to hold the same, knowing for certayne, that the Christian Religion is the onely true religion in the world, and that salvation is no where els to be sought. So run over all the religions of the worlde, and where shall you finde any so pure, so diuine, so powerfull, so miraculous ? It hath all the signes, tokenes, argumentes, and promises that may bee, for the splendent trath thereof, and to demonstrate that undoubtedly it came from God.

CHAP. IIII.

Wherein is briefly shewed, the Religion of Mahomet to be a false and wicked Religion.



If I shall speake some thing of the Mahometish Religion, I thinke the trath of the Christian Religion will appere so much the more : for when blacke and white are laid together, the white carrieth the greater estimation and glorie with it. And beside, Mahomet himselfe testifieth of Christ to be a great Prophet of God, and a great worker of miracles. And that the same Iesus Christ was borne of the Virgin Marie, that he lived without sin among

Math. Par. hist. Ang. in H. 3.

Gods Arrowe

Suidas.

men, that hee was a Prophet, and more than a Prophet, and that hee ascended into the heauens : and thereso:re he reproved the Iewes, for that they would not beleue him to be borne of a Virgin. But on the other side, because he would not haue Christ to haue credit above him, hee disliked that hee shold be called or reputed the Sonne of God. But beside the testimo:nie of all the former Prophete: of the worlde, both Iewes and Gentiles (as is before shewed) who all do teach, that hee shold bee the Sonne of God. Suidas doth moreover confute this false Prophet, who reporteth in his historie, that the Pharisees at Jerusalem called a Councell to finde out the Father of Iesus. They enioyned certaine women to search his mother : the women assyred they found her a Virgin. Then was it recorded in the famous register booke of the Temple, Iesus the Sonne of God, and of Marie the Virgin. This proneth, not onely that the mother of Iesus was a Virgin (which Mahomet truely held) but also that Iesus was the Son of God (which Mahomet allowed not.) And indeed Mahomes Religion is a patched religion, mixt partly with Judasim, partly with Gentilism, partly with Papisme, partly with Christianisme, beeing subtilly contrived for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of Mahomes byssing, and of his Sect, was thus : Many hundred yeares after Christ, namely, in the yere of our Lord, 597. & in the raigne of Mauricius the Emperour, when as Gregorius magnus was Bishop of Rome, this Mahomes was Saracen, & borne, being of the lyne of Ishaue the sonne of A-Turc, orig. bracham, by Agar the bond-woman, hauing unto his Father one Abdars, and unto his Mother, one

Eunus

against Atheists.

Eoma, being verie obscure and base parentes, fit
Mecha a Cittie of Arabia : his parents deceased, and
left him a verie yoong Orphan, who in shor: time by
misadventure was taken captiue. This beinge once
knowne unto his kindred, one *Abdemaniplas* (sayth *Volar. Ge-*
Volareran) and Israelite, hearing him god will so; *agr.lib.12.*
his favour and forwardnes of wit, payde his rau-
some, and made him servant and factor in all his mer-
chandise.

Not long after his master died without issue, and
his servant Mahomet matched with his mistresse, a
widow of fiftie yéeres of age, called *Eadiwan*, and
(sayth *Paulus Diaconus*) his owne kinswoman : so
that his master beeing of credite and substance, and *Paul.Diac.*
his mistresse (afterwards his wife) of no lesse account, *rr.Rom.*
and also shortly after departing this life, hee succeedeth
them both in credit, and al their substance, and by this
meanes grew of great power and estimation.

Diacionus further sayth, that this Mahomet for
the space of tenne yéeres gave himself secretly by per-
suasion to bewitch the people, and other tenne yéeres
after, with Rogues and vagabones that repayred vr-
to him, with force of Armes, with sworde, and shed-
ding of bloud, hee spent in subiecting of Countreyes :
And lastly, nine yéeres hee openly and manifestly em-
ployed as a deceiver, a false Prophet, and a king over
those whome hee had already infected throughout A-
rabia.

Sabellicus writheth, that Mahomets Father was *sabel.Ae-*
an Heathen, and his Mother an Israelite, wherby it *ead.3.lib.8*
came to passe, that whilste his Mother taught some
what of the religion of the Hebrews, and his Father
on the other side the religion of the Gentiles, Maho-
met (like a dutifull child, but not like a discrete sonne)

Gods Arrowe

obeyed both, and that was some cause of his iury and patched religion. He had the falling sickness, which took him extremely, so that he groveled along the ground, and soimed piteously at the mouth. His wife being of great honour and substance, bewayled her hard hap in matching with a beggerly rascall, and a diseased creature: but hee (with his wilie compaines) having taught a Dowe to lye at his eare, wherin he had put graine of corne, persuaded his wife to be content, and that he was another manner of man than shee tooke him to be: namely, that he was a Prophet, that the spirit of God fell upon him, and that the Angell Gabriel in the forme of a Dowe came to his eare, and revealed him secretes from God, whose presence he was not able to abide: and therefore was it that hee so prostrated himselfe, and lay in a trame. His wife being herewith satisfied, shee began to tell the same amongst her Coullps, saying: Say nothing, my husband is a Prophet. The women after theyz manner (wherol some of them all can keepe no counsell) blized abroad that Mahomet was a Prophet, & so from women it came to men.

This biesing once noysed, they flocked unto him from all parts of Arabia. He biesing throughey instructed in Satans schole, and well staine in Magiche, observed the preuent opportunitie. The Romanes and Persians then warred together, Mahomet with his Arabins went, & first tooke part with the Romanes, but afterwarde served them a sic touche, and foistic them, and thereby weakened that side. In a while after he espied the Persians goe to wracke, and having despised the Romanes, he setteth lese by the Persians, and then setteth forth himselfe with might and main with his Captaines and Lieutenants (called *Amiri*)

Aventin.
Annal. li. 3.

Zonaras
Annal.
Tom. 3.

against Atheists.

to subdue Nations, and to destroy the Christians, to the end that he might establish that false religion, devised by himselfe and his wicked confederates: his prevailew wonderfully, and in short time after his decease (in the time of Ebubezer and Hanmar, that successively reigned after him in Arabia) there were got and subiect to the Arabians, the Region of Gaza, the Cittie Mysra in Arabia, Damascus Phoenicia, Egypt, Palestina, the Cittie Jerusalem, all Syria, Antioch, Edessa, Mesopotamia, all Persia, yea, and in a manner all Asia: But I may not forget the ende of Mahomet, who in an evening sitting by late in his pallace, and having taken his fill of wine, wherein one of his companions had powred some poison, felt his wretched sicknesse approaching and made hale forth, saying hee must needes depart to conferre with the Angell Gabriel, and goe aside, least his gloriouse presence shoulde bee an occasion of their deathes: forth he went, and remembryng that a soft place was best for his falling sicknes, downe hee fell vpon a dunghill, grovelling along with great paine, fuming at the mouth, and gnawing his teeth. The Swine came about the dunghill fell vpon him, wounded him sore, and had eaten him vp, had not his wife and others of his house heard the noyse of the hogges, and rescued the false Prophet. Antoninus reporteth, that hee was not without somery diseases, which his intemperate dyet brought him: namely, the Plastris, and a kynke of Lithargie, for oftentimes his sences seemed to bee taken from him. He continued drooping the space of fourtie daies, at length he departed this life, his bellie had such a swelling that it serued readie to burst, & his little finger boied backworts. In the time of his sicknes, he commanded them that were about him

Gods Arrowe

that when breath departed his hodie, they should not straightway buri him, for he saide, that within thre dayes he would ascend into heauen : but hereby appeared that he was a false Prophet, for they kept him abone the ground the third and fourth day, yea (as *Flores historiarum* testifieth) the space of thirtie daies, in great hope hee would rise and ascend according to promise, but they saw nothing, saing that they felte an intollerable stinch, so that in great disdayne (saith *Antonius*) *Eum longe à domibus proiecerunt*, they cast him farre from houses. But his compaines (such as consulted with him, and concealed his falle, hodie and trecherie) remembryng themselves, e fudinge that the disdayne of *Mahomet* woulde bee their discredit, and his fall their soyle and shame, they fetch him agayne, they chest him in an iron cassin, (saith *Sabellicus* and *Nauclerus*) they bring him unto the famous Temple of *Mocha* (in whiche Cittie he was borne) with great solemnitie, as if hee had never beeorne scatred vpon the dunghill with swine : they conney to the rofe of the Temple mighty loadstones, they lift vp the iron Cassin, where the loadstones according to their nature drawe to them the iron, and holde it vp, and there hangs *Mahomet* on high.

Anton. Those that embrase the Religion of *Mahomet*, *Chro. part.* are called *Saracens*, so it was the pride of *Mahomet* a. cap. 5. to have them so called, to aduaunce his owne doctrine *Wolfgang.* and profission, because he knew himselfe lineally descended of *Ismael* the sonne of *Agar* the horriwomane *Drechsler.* therefore to auoide this reproch, he bare the worlde in hand that he came of *Sara* the free-woman, the wife *Gen. 21.* of *Abrahams*, and called himselfe and his followers *Sabel. Enc.* *Saracens*. *Sabellicus* witnesseth, that the Grecians of *ad. 8. lib. 6.* Spite are wont to cal the *Saracens*, *Agarens*: for that they

against Atheists.

They came not of Sara, but of Agar.

This Mahomet while he lived used the company of Christians, Jewes, and Infidels. *Et ut popularior* Sabel.Ene.
est eius lex, ex omnium gentium scilicet aliquid assump- ad.3.lib.6
sis, & to the end his law might be the more auored,
he borrowed some thing of every sect. Satan far Fascicul.
ruled him with thre instruments as helpe to bring Temp.
his mischievous intent about. The first was a Jew, a
great Astronomer, & a Magitian, who opened to him
at large the Jewish follies : the second, one *Iohn* of
Antioch : the third, one *Sergius* a Monke, both abho-
minable heretikes. Every one plaid his part. To flat-
ter the Christians, he was content to be baptiz'd of
Sergius, & of these heretikes he learned with the Sabel. Ene.
lions to denie the Trinitie, with the Manichees to e ad.3.lib.6,
establish two beginnings, with *Eunomius* to denie the
equal power of the Father and the Sonne, with *Mo-
cedonius* to call the holy Ghost a creature, and with
the *Nicolaires* to allow many wives, & wanton lust.
Sergius the Monke also perswaded Mahomet in his
Alcoran (so is the booke of his lawe tearemed) to com-
mend the humilitie of Christian Monks & Priests, he
made him also deliver the Saracens a Monkes coule,
which they use to this day. Also *instar Monachorum
malorum gennflexiones*, many duckings & crouchings
like the Monke. *Matthias à Michou* addeth, that *Mathias à
they use shauing: & this no doubt was the Monks do-* Michou de
ctrine. They commend the blessed virgin Mary, con- Sarmat.
fesse God to be the gouernour of al things, & that Iesus lib.7.
Christ was the Apostle of God, begotte by the Angel
Gabriel on Mary the virgin, who never knew man, Laonic.de
& that he was greater & worthier than man: they al- Tusc.lib.3.
low the miracles that Christ did, & the Gospell (so far Sabel.Ene.
*forth as it agreith with the Alcoran) and Moses, and ad.3.lib.6,
the*

Gods Arrovve

the old Testament, correcting therein (so presumptuous is the spirit) certaine errors. Hee called himselfe a Prophet, and that hee was sent of God to supple the imperfections of all lawes , hee forbade his followers all pictures and images in their Temples, hee loathed the eating of swines flesh, he commanded purifysyngs and washings, and *similitudinem Iudeorum*, after the manner of the Jewes. The Chistians hane Sunday for their Sabacth, the Jewes Saturday, and *Mabom* Friday, to dissent from the Hebrewes and Christians : or as *Autorinus* writeth , in the honour of *Venus* the Goddess of Arabia, thereby the rather to winne that country people : and thus it pleased him to devise a Religion mixt of all these , to the ende he might haue of all religions some to build vp his kingdome. And indeede *Mahomet* tooke the aduantage of the time, for that time was a time of dissensio among Princes , and of division amongst those which called themselves Christians . *Heraclius* the Cunperour, & *Chosdroes* King of Persia were at deadly enmity, one warring against an other . The Scithian Nation were of neither side, but at last against both, raising a power of themselves , having *Mahomet* their ring-leader. The Church was troubled with divers sectes and heresies, as with *Pestorians*, *Jacobites*, *Monotheites*, &c. And then was there contention amongst the Bisshops, who should haue the proud title of universall Bisshop. God was highly displeased with this wickednes, and suffered nations to rise as a roote or stourge to whippe his people : for where the hedge is broken , there it is easie for the beastes of the field to enter and spoile. Now the vanitie and falsehood of this Religion may be proved thus.

1. First by the newnes of it , for it is but of late yeres

against Atheists.

year begun, and there was never ante propheete that did allow of such a Prophet, or of the doctrine of such a one. And therefore he commeneth in his owne name, and so consequently not to be received.

2 Secondly, hee did no myacle at his commynge, ris. hist. Ans. in Hc. 2. and therfore no reason that any shoulde beleue on him. Hee spake vnto the Saracens of himselfe, *Non sum miraculus aut indicio ad vos missus*, I am not sent vnto you with miracles and signes. There was no divine power shewed in all his practise.

3 Thirdly, it is manifest that Mahomet was a false Prophet, because he said that within thre dayes after his death he shoulde ascend into heauen, which was notoriously false, Flor. hist. as before appeareth.

4 Fourthly, the Religion of Mahomet is fleshly, Jacob de Vorag. le- gend. 17. Laonic. de reb. Turc. lib. 3. consisting in natural delights and corporal pleasures, which shew that man, & not the divine spirite of God, is the authour thereof: for it is permitted the Saracens Ant. Chro. by that his lawe to haue fourre wifes (though these be of nigh hymme) yea faine, marrying thei virgins, and to take beside as many of them which they haue bought and taken captiues, as their abilitie will serue to maintaine. The paradise likewise promised to his followers is this, namely, they shall haue garmetnes of silke, with all sorte of colouris, bracelets of gold and Amber, parlours and banqueting houses vpon clouds and riuers, vessells of golde and siluer, Angels seruynge them bringing in golde, mylke, siluer, wine, lodginges furnished, cushiones, pillows, and towne-beds, most beautifull women to accompany them, maydens and virgins with twinkling eyes, gardens and orchyards with harbors, fountaines, springs, and all manner of pleasant fruit, dracs of milke, honie, and spiced wine, all manner of sweete odours, perfumes, and fragrant

Gods Aftowe

sentes, and to be short, whatsoever the flesh that desire
to eate. Thus fleshy people haue a fleshy religion, &
a fleshy paradise to inhabite. But like Prophet like
people, and like religion: for Mahomet himselfe was
such a fleshy fellow, as that though modest eares are
loth to heare, yet because the filthines of this Pro-
phet may not bee concealed, I must vtter it: hee com-

Bonfin.Lib. 8. Decad. gaine, hee committed adulterie with an other mans
Berna d.in wife, that vpon displeasure was from her husband,
Rolar.part 1. Serm. 14. and when hee perceived the murmur of the people, he
Ant.Crho. feignid that hee had received a paper from heaven,
part. 2. tit. 15. cap. 2. wherein it was permitted him so to doe, to the ende
Cælus. hee might beget Prophets and worthie men. Againe
Nichol. Mahomet (as Cælius reporteth) had sorte wines, and
Clen. 1. epi. further he gloryed of himselfe, that it was giuen him
Anton. Chro. part. 2. cap. 5. from aboue to erede tenne men (saith Cleonard) fel-
tic men (saith Antoninus) in carnall lust and benvery.
Ainicenna metaphys.

Ainicenna one of Mahomets owne sect, is himselfe
brought in disliking of this Religion, for this reason:
Because Mahomet (saith hee) hath giuen vs a lawe,
which sheweth the perfection of felicitie to consist
in those things which concerne the body, whereas
the wise and sages of old had a greater desire to ex-
preisse the felicitie of the soule than of the bodie, as
for the bodily felicitie though it were granted them
yet they regarded not, neither esteemed it in com-
paris'on of the felicity which the soule requireth: his
paradise & doctrine is such, as there semeth small diffe-
rence betwixen Epicurism, Atheisme, & Mahometisme.

Ant. chro. 5. Mahomets law is a tyrantical law, for he made
part. 2. tit. 13. cap. 5. it death to dispute of it, and if any man speake against
it (saith hee) Proditorie occidatur. Let him bee traite-
rously put to death; and again sing audiencia occida-
tur,

against Atheists.

tar, Let him bee put to death without comming to his answere. *Quia sanctione fath Sabellius, pala fecit* Sabel. Ac
Nihil sinceri in ealge esse, &c. By which decree hee
manifested, that there is nothing sincere in that law,
&c. Moreover hee wrote in the Arabian tongue, and
taught his followers, that his religion, *A gladio cepit* Math. Paris
per gladium tenetur, & in gladio terminatur, began in Hen. 3.
by the sword, is holden by the sword, and is finisched
or ended in the sword: whiche sheweth that the sword
& arme of flesh is all the autho^r and protector; that his
religion hath. Againe, Mahomet made this lawe a-
mongst them, saying: He that slay eth his enemie, or
is slaine of his enemie, let him enter & possesse pa-
radise: he spake like a man, with a carnall spirit, teach-
ing reuenge to the uttermost, & promising paradise to
such: but no prefe^cck a divine spirit appeareth in him.

6 As Mahomet's religion is defended by force of
sword and fraud, insomuch as hee made it death to cal
it into question: so likewise did it begin, as by force
of sword, so likewise by notable fraud, & was establis-
hed through wiles, deceit, subtillie, and lyres: so first
he having the falling sickness, perswaded his wife and
others, that it was the power of God, & the presence
of the Angell Gabriel that caused him to fall downe.
Sergius the hereticall Monk was at hande, and bare
false witness to the same (saith Zonaras.) He told them
that the same Dene which hee taught to sive at his
cure, was sometime an Angell, and sometime the ho-
ly Ghost. He had three companions all of a confedera-
cie, to deuise and face out lyres with him. When hee
perceyued that men gaue eare to him, he feigned that
the Angell Gabriel had carried him to Jerusalem, &
thence to haue lifted him vp to heauen, and there to
haue learned his law.

Paul. Disc.
rer. Rom.
lib. 18.

Zonaras
Annal.
Tom. 3.

Gods Arrowe

Antonius,
chro. part.
2. tit. 13. ca. 5

Hee made the Saracens beliere, that before God
made the world, there was written in the thone of
God, There is no God but the God of Mahomer.
Wher he had strained his Alcoran, and bound it up
sure, he caused secretly a wilde asse to bee taken, and
the booke to bee bound about his necke, and as he pre-
ached vnto the people, vpon a sodaine he stod amazed
as if some great secrete were revealed to him from a-
bove, he brake out and tolde the people : Behold, God
hath sent you a lawe from heauen, goe to such a de-
sert, there yee shall find an Asse, and a booke tyed
about his necke. The people ran in great hast, they
found it so as hee had saide, they take the Asse, they

Ariens. li. byng the booke, they honour the Prophet. Touching
2. cap. 11. 2. 13. 13. and separated wives, hee tolde the Saracens
John Leo. li. 3. ca. 13
Aphra. he had received a paper from heauen. He vised sooth-
saying and divination, the whiche at *Fes*, a Cittie of
Maritania, vnto this day is called *Zarragis*. He per-
suaded his followers, that at the end of the world hee
should bee transformed into the forme of a myghtie
Ramme, full of locks and long fleeces of wolle : & that
all that held of his lawe, should bee as fleas shrounding
themselfes in his fleeces, and that he would impre in-
to heauen, and so convey them all thither. These and
such like were his sleightes, to beguile a scollish, rude,
and barbarous country people : the folclere, pride, and
vanitie of whose religion, I trust every one doth suffi-
ciently perceiue.

Bernard. in
Rosar. part
3. serm. 10.

7 Mahomers Religion is no true Religion, but a
mēre devise of his owne, and of three others his false
conspirators : for he hath patched together his Alco-
ran of the doctrine of Heathens, Indians, and Arabi-
ans, of superstitious Jewes, of Rechabites, of false
Christians and Heretikes, as *Pessomians*, *Sabellis-*

against Atheists.

ans, Manichæes, Arians, Cerinthians, Macedonians, Gnomians, and Nicholaites, of illusions, and inven-
tions of their owne : and lastly (for further credit) hee
borrowed some out of the old and new Testament.
But God will not thus bee serued : for hee deliuered
his mind of old unto Israell, and hee is not chaunged,
but continueth the same God still. Ye shall not (saith
Deut. 1:13
God) doe euerie man what seemeth him good in his
owne eyes : Whatsoever I command you, take heed
you doe it, thou shalt put nothing thereto, nor take
ought therefrom. Fascicul. Temp.
Satan beeing coniur'd to deliuer
the truth of the Alcoran of Mahomet, said, that there-
in were comprised twelve thousand lies, and the rest
was truth : by all likelihood verie little. And therefore
I conclude, that there is no evidence to prove Mabo-
met a true Prophet, many to prove him to bee a false
Prophet, and blasphemous, and presumptuous, and
his Religion to bee a wicked, carnall, absurd, and false
Religion, proceeding from a proud spirit, and humane
subtil, and corrupt invention, and euen from the de-
uell, the craftie father of lies, a murderer, and mankil-
ler from the beginning. And so much hereroof may
suffise.

CHAP. V.

YVherein is shewed that the Church of Rome is
not the true Church of God, nor obser-
ueth the right Religion.



Am nowe entring into that great con-
frountie betwene the Protestantes &
the Papistes, whether of them should
bee the true Church, and true worship-
pers of God in Christ : for they both

Gods Arrowe.

Acknowlede God and Christ his son, and all the sacred and canonickall booke of the scripturees they confess to come from God, & from his divine spirit, as indeed they could come from no other. But whiles they both confess this booke, it is god reason that they shoule both stand to the arbitrement and iudgement of these booke, for the triall of the true Church: which if they do (as indeed they must) this controwersie is at an end and not worthy to be made a question, or to be doubted of: for by the sacred & canonickall writinges it shal by and by be manifest, that the Church of Rome cannot bee the true Church possibly. But first let vs hear what it saith for it selfe, & what god groundes it hath for the fortification thereof. For if it bee not builded vpon a god scoundrall, and vpon such sure groundes as will holde, the whole building is like to lie in the dust, and to come to ruine.

They hold very stickely (but not so strongly) that the Church of God militant here vpon earth, is euer vniue to the outward eye, and may bee pointed out by the finger at al times, in such sort as that any one may know thilke to resort, as to the congregation of Gods people, there to iaine himselfe vnto them, & to praise and pray vnto God with them, and to do thise things in hich he requireth at their hands. But al this cannot profit them, nor hurt vs: for as in the Primitive Churches persecuted by those tyzannicall & heathen Emperors, there was a Church of God (though not seen of them) who had their meetings & assemblies amongst themselves (though secretly because of their enemies:) so likewise in the dayes of Queen Marie, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was and myght be, and

Visibilitie
or splenlen-
cie of the
church in
outward
shew, is no
certaine or
inseparabile
marke of
the true
Church.

against Atheists.

they likewise haue their meetings and assemblies, though both they and the place of their resort were unknowne to those their persecutors.

In the time of Dioclesian the Emperour (especial-
ly) Christians were so wasted, as to the judgement
of men none were remaining, their bodies were bur-
ned, the Churches destroyed, and themselves put to
death: in the end when this great hanock was made,
and crueltie had wasted and destroyed all that could
be found, where was then the visible church? It must
needs then bee enforced to hide it selfe, and so it was,
and the glorie thereof so eclipsed, that s. i. a wayles it
shined no where. And therefore the Church is not al-
waies visible and scene to the outward eye, nor splen-
dent in the faces and sight of men, & yet a true church
notwithstanding, as then it was: for it is the Sunne
though it bee sometimes overwhelmed with a cloud,
and it is fire still, though it bee sometime raked up in
Embers: and so the true Church is and may bee, al-
though not scene or known to the worlde, yea though
it bee overwhelmed with tyrannicall malice, and
hide it selfe as though it were cleane extinct.

2 Let them tell mee where the Church was vis-
ible, when beeing assembled at Jerusalem, there arose Act. 8.1.
a great persecution against it, insomuch as they were
all dispersed and scattered as the Tert sheweth: Or
let them tell mee where or how the Church was vi-
sible, when Christ was hyncken, and all the rest were
scattered and hid, and concealed themselves: the face of Mar. 13.37
the visible Church was then not in Christ & his Apo-
stles, but in the Jewes among the Scribes & Phari-
sees: and therfore if visibility bee such a marke of the
true Church, then these (who crucified Christ) were
the true church, and not Jesus Christ & his Apostles.

Whiche

Gods Arrovve

With iſch who dare affirme? yea, who will not denie
yea, when the ſhepherd was ſmitten, and the ſheep
ſcattered, and yet a true Church, who can denie but
that a true Church may bee, though it bee not appa-
rantly viſible and ſene to the world? What ſhould I
ſay more? Doth not S. John in his Reuelation tellifie
erpreſſely, That the Church of Christ (ſignified there
by a woman) fugit in ſolitudinem, fled into a deſert
or wildernes, where ſhee had a place prepared for her
of God, and where ſhee could not for a certaine ſeafon
bee found of her perſecutores? Let them further ſhew
me how the Church was viſibly in the time of Elias
the Prophet, when he complained that himſelfe was
left alone? O Lord (ſaith he) they haue forsaken thy
couenant, they haue deſtroyed thine Altar, & ſlaine
thy Prophets with the ſword: and I am left alone.
Elias did not thinkie himſelfe to be ſolus Propheta re-
ligius (as Campion answered in the Tower) I ſay bee
ſpake not of himſelfe onely in that respect: but in this
respect, that hee tooke him to bee the onely true wo-
rhipper that was left in Iſraell, which is maniſt by
the anſwere which God gaue him: namely, that be-
ſide him he had ſeven thouſand true worhippers yet
remaining, which had not bowed their knee to Baal.
I demand of the Papiſts, when Elias knew no other
true worhippers of God but himſelf, how the church
was viſible, for whither hee ſhould go to finde a true
worhipper he knew not. Againe it is written in 2.
King. 16. that vnder the raigne of Achab there was
taken a patteine of the Altar of the Idolatres of Da-
niel. us, and that Urias the high Priest remoued the
Altar of the Lorde, whereby it appeareth, that the
Priesthood was corrupted, the Altar remoued, & con-
ſequently the ſacrifices ceaſed, &c. What viſibilitie of
the

Reu.12.6.7

1.King.19.
14. &c.

2.King.16.

against Atheists.

the true Church could there be in those daies, either of Achas, Manasses, and other kings being Idolaters, when the Temple it selfe (where onely by the law of God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatry?

What Church or Congregation could any man (in this case) have resorted unto to have performed a true and acceptable sacrifice unto God in those times, when the Temple of Jerusalem (which was the place to worship at) would admit no true worshippers, but onely Idolaters? It is therefore manifest, that a true Church may be, though they know not a congregation of God to resort to, yea though it bee close and not seene or knowne one to the other, nor yet to the world. And consequently visibility (which the Papists make a marke of the Church) is no perpetuall marke thereof. Yea, if such visibility should be a marke of the true Church, then were the Idolatrous people in the time of Elias, in the time of Achas, Manasses, and many other kings of Istaell that were Idolaters, the true Church, who indeede were the false Church: And then were Elias and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is aburde.

Chrysostom saith, that in the times of the abomination of desolation (spoken in Mat. 24.) that is, in the time of wicked heresse which is the armie of Anti-christ (as he expoundeth it) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum altud voluntum cognoscere fidem veritatem nisi scripture divina: No proose can be made of Christianitie, neither can there bee any other refuge for Christians which are desirous to knowe the true*

Gods Arfowe

faith, but onely the diuine Scriptures . And therfore I conclude (which is apparent) that the true Church harietine is in such a state, as that visiblenes can not declare or prove it, but onely the diuine Scriptures must demonstrare & declare it: And consequentlie, it is demonstratiuely manifest , that it is no true position of the Papists , that the Church of God is alwaies and evermore visible, sene, and splendent, to the outward eye and iiew of the wold. Wherefore the Papists do vs great iniury, and bewray their owne ignorance, when they would haue vs to shew our Church in all times & ages (which notwithstanding perhaps may bee done) for our Church was alwaies, though it were not sene or knowone to them, but lay hid and kept it selfe close from their fury and tyranny, as the first and primitive Churches did from their bloody persecutors. Our Church was then persecuted in those times when it could not be sene, & many then like constant Partyrs , endured the tyramy of that heinish religion, so that some were banished, others fled into other Nations , some endured martyrdome at home, some other hid themselves, but the whole Church generally was vexed, and oppressed. And therfore when our Church was thus persecuted, it is a god argument (I thinke) to say, We had our Church then and alwaies , though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not sene or visible to them, yea, though in it selfe it were enlightened from God many ages together. Namely, till the tyramy of Antichrist were overpast.

Secondly, Another erroneous position, whereby they are miserably deceaved is this : They hold the Church cannot erre; And therfore suppose because

against Atheists.

the Church of Rome was once the true Church of God, therefore it is so now and evermore. As though there might not be an Apostacie in the Church, which Saint Paul affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre: Yea, as though general Counsels (which represent the whole Church) could not erre: for so they affirme, but how truly let the world judge. And if it may be shewed that generall Counsels haue erred, or may erre, then they yeald their cause in this behalfe. I wish they would for their owne sakes: for falle Jesuits & Seminaries do but deceare themselves & others to their owne confusio[n] in this world, and except they repent in the world to come. That generall Counsels may erre, is manifest by Augustine, who plainly teacheth that only the scriptures cannot erre, al other writers may erre, Provinciall Counsels may erre, lastly he saith, *Councilia que sunt ex universo orbe Christiano, priora posterioribus sapienti emendari; cum aliquo experi- mento rerum aperitur quod clausum erat, & cognosci- tur quod latebat*: That generall Councells which are gathered of all the Christian worlde, are often corrected, the former by the latter, when by any triall of things, that is opened which was shut, and that is knownen which was hidden. A generall Councell may be corrected (saith Augustine) Ergo, it may erre. And therfore Augustine speakest plainly to Maximian the Bishop of the Arians, Neither ought I to alledge the Councel of Nice, nor shou the Councel of Arimine, to take aduantage thereby: for neither am I bound, nor held by the authoritie of this, nor thou of that: Set matter with matter, cause with cause, or reason with reason, trie the matter by

August.
Tom. 6. li. 2
contra Do-
nati.

August.
contd.
Maximin.
lib. 3. cap. 4

Gods Arrowe

the authoritie of Scriptures, not proper witnessses to any of vs, but indifferent witnessses to vs both.

Theoder.
lib.2.ca.12.

In the time of Constantine that Christ in Europe
tour, was the first and last Counsell of Nice, wherein
according to our Greate was decreed, that Christ was

God as well as man. In the time of Constantine
(Constantinus sonne) labouring the error of the Ar-
rians, it was decreed in the Counsell of Arimine, that
Christ was not God but onely man. This Counsell
of Arimine did erre, (and that grossly in a matter of
faith) Ergo, it is palpable that a generall Counsell may
erre, even in matters of faith.

Againe, generall Counsells have bene contrary
cote to the other, and that in matters of faith: as the
Counsell of Constantinople condemned the setting
up of Images in the Church: and the Counsell of
Nice afterward allowed Images. Out of them (be-
ing contrary) must needs be errors: Ergo, A generall
Counsell may erre.

Concil.
Tom. 1. de
ord. celeb.
concl.

The generall Counsell confesseth of it selfe that it
may erre: For the whole Counsell prayeth in the
end of a generall Counsell (in a set forme of prayer
that is appointed to be said after every Counsell)
namely, that God would *Ignorantia ipsorum parere,*
& erroris indulgere. Spare their ignorance, and par-
don their error. Ergo, a generall Counsell may erre.

Lib.1. ad
Bonif. contra episs.

Pelag. ca.4

The Pope of Rome (whom the Papists holde to,
head of their Church) may erre: Ergo, their whole
Church may erre. Augustine promyth it erres, *Tu a
memoria Innocentius Papa, sine baptismo Christi, &
sine participatione corporis & sanguinis Christi uiam
non habere parvulos docet.* Behold Pope Innocentius
of blessed memory doth teach that yong childe
cannot be layred, except they receive the baptismme
of

against Atheists.

of Christ, and also the communion of the body and blood of Christ.

But this is taxed for an error, Ergo the Pope of Rome can erre, and consequently the whole Church under him, except perchance members have a pre-
lodge above the head. But what shall I need to stand herupon, their owne Canon law (as is evident in the decretis) doth say expressly, that if the Pope bee found negligent of his owne and his brethrens salua-
tion, yea though he lead innumerable people by heaps to the denill of hell, no mortall man may presume to reprent him: because he himselfe being to iudge all, is to bee judged of none, nisi deprehendatur a f. d. deni-
m, except he be found erring from the faith: wher-
by it appeareth, that they thought bee might erre in
matters of faith, or else that exception was put in tri-
butaire. But the Pope is no other than a man, as also all the members of his Church bee, and *humanum est*
errare, all men are subiect to error. Let every man take heed how he trusteth the Pope or any man mor-
tall, for it is written *Iere. 17. Maledictus homo qui in*
homine confidit, Cursed is that man that putteth his
trust in man. And why? because (as the kingly Pro-
phet David saith *Psa. 116.*) All men are liars in their
wordes, and sinners in their works. But when the
doctrine of that nest of Rome and of his Church is in-
divers things clarae contrary to the expresse word of
God, who can denie but it is an apparant erring
Church?

Part. 1. dis.
Act. 40. c. 2.

As when it stablished ignorance to bee the mother
of devotion, which Christ calleth the mother of er-
ror, saying, Yee erre not knowing the Scriptures,
Math. 22. 29. Who can chuse but think it at it hath
no god meaning in it, but purposed onely to bind by

Gods Arrowe

the pride of the Pope, of his Cardinals, Bisshopes, Priests, Monkes, and other their ecclesiasticall men. Christ biddeth the people, to search the Scriptures: *John. 5.39.* this Antichrist forbiddeth them, saying, it is pernicious, it causeth schismes, sectes, and heresies, as though they were wiser than Christ. Againe the Apostle *Pauie* commandeth, That the word of God should dwell plenteously in the people, whereby they might teach themselves. *Collos. 3.16.* But the Pope of Rome and his Church, alloweth not plentis-
ful knowledge of the word in them, yea ignorance is the knowledge that hee would desire them to have. Who would not iustly suspect such a Church, & such a Religion, yea condonne it, when to maintaine and continue their Church in errors, they would haue none of the people to search any scriptures, whereby they might bee discouered. Thus the sillie Papistes (whom I pitie) are lead like blind men they knowe not whither, and with their *implicita fides* (which is to belieue(s) in their part) they know not what are lamentably seduced. It is ge d themselves should see & know what they belieue, and that their faith and beliefe be right, least at last they be (through cuer much trust of their teacher(s)) extremely deceived. The peo-
ple of Berea were highly commended, and it is noted to their praise, that they searched the scriptures, to see whether those thinges were true or no which Pauie himselfe teached. *Acts 17.11.* whosoever he bee, yea though it were an Angell from heauen, if hee teach matters contrary to the doctrine of the holy & cano-
rical scriptures, we are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S.
Pauie commandeth. *Gal. 1.8.9.*

Againe, the Church of Rome when it taught and
heldeth,

against Atheists.

holdeth, that the scriptures were to bee made unto
the people or congregation in an unknouene tongue,
what were the people the laster? Saint Paul would
haue all thinges done to edifying in the Church. For
sayth Saint Paul, *Is qui supplet locum in doctri-
nando dicturus est. Amen ad tuam gratiarum actio-
nem, quandoquidem quid dicimus sciit?* How shall hee
that supplyeth the place of an ynlerned man saye
Amen to thy thankes giuing, when hee vnderstan-
deth not what thou sayest? 1. Corinth. 14. And in
that whole Chapter hee utterly disliketh seruice in
an unknodone tongue. And therefore is the Church
of Rome will not confesse their error heerein, she is
past all shame, and hath the impudent and shamelesse
face of an harlot.

They haue all devised and defende a place of Pur-
gatorie, wherin all that depart this life bee put, and
there punished (beeing a punishing fire) untill they
helpe to fetch them out with theyr soules, and other
their inventions and devises: which they wil not do,
no: thinke they haue reason to doe, except they haue
god currant coyne for the sume.

And therefore it may bee well and justly called
Purgatorie pickepurse: and it is manifestly apparant
hereby, that wealth and great riches of the Clergy
was the onely marke they avined at. For it hath no
warrant in the Canonicall booke of the scriptures:
yea the Canonicall booke of the scriptures sheweth
contrary, and so do the ancient Fathers. Ch 11 in the
Gospe, Luk. 16. sheweth only bat two places, name-
ly, heauen and hell, saying, that the rich mans soule
(which was unmercifull to Lazarus) went after his
death to hell, & there was tormented, & that Lazarus
soule (being dead) was caried into Abrahames bosom,

Gods Artovve

a place of ioy and comfort. To the Whiche which was
executed at the passion and suffering of Christ; and
believed in him, Christ answered, *Hodie eris mecum
in paradiso.* This day shalt thou bee with mee in pa-
radise. *Luk. 23. 43.* Which sheweth that the soules of
the faithfull never come in Purgatorie fire to be boy-
led and punished, for all their sinne is forgotten, and
consequently the punishment incident to the same is
forgiven also, and their soules passe from death to life
a nd into paradise, a place of comfort, delectableness, &
all sweetnes; namely heauen where Christ is. Ve-
rely verely I say vnto you (saith Christ) he that hea-
reth my word, & believeth him that sent me, hath
eternall life, and commeth not into condemnation,
but passeth from death to life. *John. 5. 25.* What is
become then of this Purgatorie? Saint Paul saith,
I couet to be dissolved and to be with Christ, *Phil.
1. 23.* shewing thereby, that presently after his disso-
lution he was to bee with Christ in glorie. For wee
know (saith he) that when this earthy tabernacle of
ours is dissolved, wee shall bee a building not made
with hands, but eternall in the heauens. *2. Cor. 5. 1.*
Saint John in his Revelation saith, Blessed are the
dead which die in the Lorde, from henceforth they
rest from their labours, and their works followe
them. *Rev. 14. 13.* If from the time of their death they
have blessednes and rest (as he sheweth) then are they
not in any Purgatorie fire to bee scorched and mole-
sted. Saint Peter tolleth the Saints and children of
God, and assureth them of it, That the ende of their
faith is the saluation of their soules. *1. Pet. 1. 9.* If
saluation of their soules begin at the end of their faith
which lasteth vnto the end of their life (and no longer
for then they haue the fruition and possession of that
which

against Atheists.

which they belæue and hope for, then is it manifest there is no purgatorie. Ambroſe saith, *Qui hic non receperit remissionem peccatorum, illuc non erit in celo: quia remissio peccatorum vita eterna est:* He that heere in this life receiueth not remission of sinnes, shall never come in the kingdome of heauen, for life eternall is remission of sinnes. Cyprian saith, *Quando est in excessum fuerit, nullus iam locutus paenitentia, nullus satisfactionis effectus: hic vita aut amittitur aut renetur: hic saluti eterna cultu Dei & fructu prouidentur.* And againe by and by he saith: *Tu sub ipso licet exitu & vita temporalis occasu pro dilectione Deum reges, qui versus & unus est, venia datur confitenti, & credenti indulgentia salvatoris, & ad immortalitatem sub ipsa morte transiur.* That is: when men are once departed hence, there is then no more place of re-pentance, no effect of satisfaction: heere life is eyther lost or kept: heere prouision is made for eternall salvation by the worship of God & fruits. And therefore saith he: *Doe thou call vpon God, though it be at thy last gaspe, and departure of this thy temporall life, but call vpon that God which is one and true, pardon is giuen thee if thou confesse thy sins, and saving forgiuenes if thou beleue: and from death presently thou shalt passe to immortalitie.*

Jerome saith, that the time of sowing their fide for Christians is this present life, & that as soone as this life is ended, they reape everlasting life. *Augustine saith, Primum fides catholicorum divina autoritate regnum esse crescit calorum: secundum vero gehennam, ubi omnis Apostata, vel a Christi fide alienus, supplicia experitur: Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus.* The first place (saith he) the faith of Catholickes doth (by diuine authortie) be-

Amb.lib.5
de bono
mortis.

Cyprian
contra De-
metractis

Ierom,in
Gal,cap.6.

August. II.
hypog.5.

Gods Arrowe

Aug. Eu-
char. ad
Laurent.
cap. 67.

leue to bee the kingdome of heauen: the second, hell: a third place we are utterly ignorant of, neyther can we find any such in the holy scripture. And the lune *Augustine* witteth in another place, That they which beleue a purgatory fire are much deuised, and that through an humane conceit. How then can the Papistes be the true Catholicks, which beleue not the lenth of the Catholicks, which *Augustine* doth affirme?

They also hold that a man since the fall of *Adam*, hath free will of himselfe & of his owne power to come unto God, and to do things acceptable & wel pleasing in his sight. Whereas God saith after that time, that the imaginations of mens hearts are onely evil euery day. *Gen. 6.* If they be onely euill, then have they of themselves no affection to godnes acceptable to him. And Christ saith, no man can come unto me, except my Father draw him. *John. 6. 44. 65.* If hee must bee drawne before he can come, hee hath no proclination or Willingnesse of himselfe to come. And therfore is it that the Prophet saith, Convert thou me, and I shall bee converted. *Ier. 7.* shewing that hee hath no power in himselfe to be converted. And S. Paul sheweth, that till God give grace, there is none that doth good, no not one. *Rom. 3. 10. &c.* For all the philosophie, all vertues, & godly deeds which men doe before they haue faith (which is the gift of God) are sinne, & not acceptable to God. *John. 6. 29.* For the Apostle witnesseth that without faith it is impossible to please God. *Heb. 11. 6.* and that whatsoeuer is not of faith is sin. *Korm. 14. 23.* Christ himself again saith, that except men be ingraft into him, they can bring forth no fruit. *John. 15. 1. 2. &c.* Paul also teacheth that we shall be in men, & out of the other man. *Rom. 13. 13.*

against Atheists.

And againe hee biddeth to be renewed in the spirit of our minds. *1. Cor. 2. 14.* And moreouer hee saith, that the naturall man perceiueþ not the thinges that are of God, neither can he: for they are spiritually discerneþ not. And againe, that it is God that worketh the wil & the deed. *Phil. 2. 13.* And he plainly confesseth of hym selfe, & of all others, that we are not able of our selues so much as to thinkie a god thought: and that all our sufficiencie is of God. *2. Cor. 3. 5.* Which premisses do shew that our understanding is blind, & our wil perverse in any divine matter, or acceptable seruice unto God, till God do enlighten the one, & draw and incline the other unto himself. Thus hath God ordered matters, to the end himselfe might hane all the glorie ascribed to him, as god reason he shoud. For what is a man since his fall in *Adam*, but an abiet and runaway from God, of himselfe seeking by-paths & crooked out-waies, leading from God, and from his worship: except he bee assited from above? (which is signified by *Adam* hidding himselfe from the presence of God after his fall.) And therefore *Augustine* saith well & truly, *Hominem liberum arbitrio male usum, & se & il-* August. ad Arat. epist. *Induperdisse.* That man having ill used his free will *44. & En-* char. ad *lib. 3.* *Liberum arbitrium captiuatum nequid possit ad iustitiam,* that free wil is taken captiuue, that *cap. 7. & ad Bonif. cap., 3. & 3. & 2-* it can do nothing towardes righteoues. And again *Hominis non libera sed a Deo libertata voluntas obse-* lib. psalmes *guitur.* Not the free will, but the freed will of man, (which is set free by God) doth obey & yeeld obeience: & again, *Liberum non fore quod Dei, ratus non liberauerit,* that the wil is bound & not free, til God deliuer it and set it at liberty. *Cyprian* (which fr. Au- gust, so oft citeth) saith, *De nullo gloriantur, &c,* many

Gods Arrowe

Lib.de
praxe.
Lut.6. item
ad Bonifa.
lib.4.in
Gen.Ho-
pul.1.

must glory of nothing, because nothing is ours, ther-
fore euerie man annihilating his owne power, must
leaine wholy to depend vpon God. And Chrysostom
sith, that *Omnis homo non modo naturaliter peccator*
sed etiam peccatum est. Every man is not onely sinfull
naturally, but is altogether sinne. And therefore S.
Paulo sheweth, that till a man be regenerate or born
aneiw, & vntil he be renewed in the spirit of his mind,
he hath in him nothing else but *concupiscentias erro-
ris, lustes and affectiōnes after error,* Eph. 4. 23. 24.
saying likewise, that by nature we are the sonnes of
wrath, Eph. 2. 3. Which also Christ himself testifi-
eth to Nicodemus saying: that that which is boorne of
the flesh is flesh, and that which is boorne of the spirite
is spirite, and that except a man be born anew by that
spirite, hee can never so much as see the kingdome of
God, John 3. 3. &c. And therefore S. Paulo telleteth,
that there must bee a new creature, whosoever wil be
in Christ Jesus, and a renewing and metamorpho-
sis of the minde (he wileth the verie worde) before men
can finde out the god and acceptable will of God, and
what pleaseith him, Rom. 12. 2. I therefore conclude,
that the Papistes are farre wide, and knowe not the
miserie and thralldome of men whereinto they are
fallen by that great sinne an disobedience of Adam,
whilst they stande to defende free will in naturall
men: indeude it appeareth to bee free and to free unto
euill, but it is so bound and fast tyed from desire of a
nie divine dutys, that God must first drawe it out of
that seruitude wherein it is, and set it at libertie, and
move it to come before it will shewe any readines
that way. I trust therefore they see that their Church
not onely may erre, but erreth most grossly in many
points.

Chap.

against Atheists.

They holde that in the Sacrement of the Lordes Supper, it is lawfull to debar the people of the Cup: And so they use, which is contrarie to the institution of Christ, *Bibite ex hoc omnes*, Drinke ye all of this, *Math. 26. 27*. And as well, and by as god authoritie may they take the bread from the people likewise: And it is contrarie to the expresse doctrine of Saint Paul, *1. Cor. 11. 23. 28*. (who as himselfe testifieth, delivered the Institution of Christ) for he saith, Let a man examine himselfe, *Exsic edas, & bibas*, And so let him eate of this Bread, and drinke of this Cup, So that he must drinke as well as he must eate. And that the people shold bee pertakers, and receive in both kindes, was obserued many hundred yeares in the Church after Christ. In somuch as Pope Gelasius decreed, that all they shold be excommunicate, which would receave but in one kinde. But Rome that now is, is not Rome that then was, but with her Councell of Constance, is not ashamed to go against all Antiquitie, and all Dignitie.

C. compe-
rimus de
confera di-
stinct.

But they holde (which is a maruellous grosse error also) Transubstantiation in the Sacrement, namely, that after the wordes of Consecration, the Breade and Wine are changed into the very substance of the Body and Blod of Christ: And this they woulde steme to ground vpon these wordes, *Hoc est Corpus meum*, This is my Bodie, *Math. 26. 26*. Which they will haue to bee expounded literally. But why then do they not expound the other wordes of Christ literally also, concerning the Cup: For the Text saith, in the 27. & 28. verses, That he tooke the Cup, &c. and said, This is my blod. I am sure they will not say, that the cup was the blod of Christ (as the wordes bee) but they will graunt a figure in those wordes:

Gods Arrowe

namely, *Continens pro continente*, that by the cup is meant the wine in it. If then they wil admit a figure in this, why may there not bee a figure in the other? namely, *Signatum pro signo*, that these wordes, This is my body, should bee understood thus: This bread is a signe of my body (which was broken for you.) At herte locke into the olde sacramentes of the Jewes, namely, Circumcision, and the Paschall lambe, we shall find the phrase of speech obserued. For Circumcisio[n] was called the Lords covenant, when indeed it was not the covenant (as all men do knowe) but a signe and seale of the covenant: so the covenant was this to Abraham, *Ego D[omi]n[u]s tuus, et semin[u]s tuu[r]is, &c.* I will bee thy God, and the God of thy seede, &c. Gen. 17. Rom. 4:11. So likewise the Paschall Lambe is called the Passeouer, when indeed it was but a signe of their pass- ouer, or passing ouer or through the red sea (which was a nightis and most wonderfull deliverance, *Pharao* and all his hoste being in the sea, when they passed thorough as on dry land.) Insomuch therefore as it is usuall in sacraments so to speake, it is not against reason, but standeth with verie godly reason to thinke, that Christ Jesus in instituting this sacrament, which to the Christians is the same that the Paschall Lambe was to the Jewes, did likewise call the bread his bodie, in such sort as the Paschall Lambe was the Passeouer: that is to say figuratively, that as the Paschall Lambe was called the Passeouer, and yet was but a signe and remembrance of their Passeouer, so the bread was called his bodie, and yet it was but a signe and remembrance of his bodie.

And that this is the right exposition, may appere by the wordes of Christ, where he saith, Doe this in

against Atheists.

in remembrance of mee. *Luke. 22. 19.* Tertullian like
wise doth so exposit them : for he saith, Christ said,
Hoc est corpus meum, id est, figura corporis mei. This
is my body, that is, a figure of my boodie. *Augustinus*
likewise saith, *Christi miranda patientia adhibuit su-
dam ad consummum in quo corporis et sanguinis sui fi-
guram discipulis tradidit.* The admirable paience
of Christ admitted Iudas to the banquett, wherein
he delivered to his Disciples a figure of his body &
bloud. And agayne hee saith, *Non dubitatis Dominus
dicere hoc est corpus meum, cum daret signum corporis
sui.* The Lord doubted not to say this is my boodie, when he gave but the signe of his boodie. And this
exposition must needs bee true, for Saint Paul saith
plainely and exprestly, *1. Cor. 11. 26. 28.* That tho'
Communicant doth eate breade, Ergo it remaineth
bread after the wordes of consecration. For if it were
transubstantiance into the body of Christ, then were
there no bread to eate, but the boodie of Christ is the
thing that shoulde bee eaten. But none do eate the ver-
tie boodie of Christ : for if euerie Communicant did
eate the verie boodie of Christ naturally, carnally and
reallie (as they grossly suppose) Christ shoulde haue a
number of bodies, which is palpably absurd and incon-
stent : and besyde then euerie Communicant shoulde
bee saved, yet, even Iudas himselfe (which is knyghtone
to bee the chylde of perdition:) for Christ saith, He that
eateth my flesh, and drinketh my bloud, hath etern-
all life. *John. 6. 54.* Indeede the elect and godly do eat
Christ, and drinke Christ, but how? not carnally, but
spiritually, and by a true faith, apprehending Christ,
and applying Christ with all his benefites as firmly
vnto their soules, as the bread and wine is applied to
their bodies.

Wolsey

Gods Arrovve

Besides, if Christ gave his body to bee eaten real-
ly by his Disciples, at the time of the Institution of
this sacrament, what was it that did hang on the
croſſe on the morrow? Moreouer Saint Peter saith,
Act. 3. 21. that as touching the bodie of Christ, the
Heauens must conteine him vnto the ende of the
world: If his bodie bee in heauen, and that he hath
a true bodie (as all men know he hath) how can it be
that he shoulde both in heauen and in earth, as touch-
ing his bodie at one time. For though hee have a
glorified bodie, yet hee reteineth the nature and pro-
perte of a true bodie still, which can bee but in one
place at once: And so saith Augustine, saying, *Cor-*
pus Domini in quo resurrexit uno tantum loco esse pos-
uit: The bodie of the Lorde wherein hee rose againe,
can bee but in one place onely. But the Pa-
pists to helpe themselves, are driven to this, to say
that there is a miraclē in the sacrament, and that
Christ is there miraculously: Whereto I answere,
that if the breade bee turned into the verie bodie of
Christ by a miraclē, then shoulde it appeare visibly so,
for the nature of euery miraclē is to be visiblie to the
outward eie and senses: as when Christ turned wa-
ter into wine, it was visibly wine: When Moses
rod was turned into a Serpent, it was visibly a Ser-
pent: And so if the breade bee turned into the verie
bodie of Christ, it is visibly his bodie, if you will hold
a miraclē to be wrought therein. But Augustine
answeref there is no miraclē in the sacrament, say-
ing thus: *Honorem tanquam Religiosos poscant ha-*
beatoe stuporem tanquam miraculosos poscant: The Sacra-
ments may haue honour as thinges religius, but
they are not to be admired at as miracles. *Theodo-*

August. 1.
Iohann.
tract. 3.

Augustine
Tom. 3.
de Trinit.
Ib. 3. cap.
10.

Theodor.
Dialog. 2.

ion,

against Atheists)

vn, for thus he saith : *Nec quoniam signa iusticia post sanctificationem recedunt a natura sua manent omnia in priore substantia; figura & forma, & videri, & sanguis possunt scimus primus.* That is, The mysticall signes after consecration, doe not depart from their nature, for they abide stil in their former substance, figure and forme, and may be both seene and felt as before.

Gelasius a Pope himselfe, doth say most plainerly, that there is no transubstantiation in the Sacrament: his words be these, *Non definit substantia vel natura panis & viuis, & certe Imago, & similitudo corporis & sanguinis, Christian actions misericordia corporis Christi celebratur.* The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the bodie and blood of Christ celebrated in the action of the mysteries of the bodie of Christ. And therefore I conclude, that the Church of Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former purity which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

The Church of Rome both further holde, that their Pope hath authoritie to depose Kings and Princes: But by what Title? It is cleare that in his either so doing, or attempting to do hee is both a notable traitour unto God whose authoritie hee doth claime and arrogate, and unto Princes to whom hee shoulde bee subiect. For the raising and pulling downe, of Princes God hath reserved to himselfe alone and in his power: For it is hee (not the Pope) that deposeth the mightie from their

Gelas.
contra
Eurich.

Gods Arrowe

scates, and exalteth them that are of lowe degree,
Luke. i. It is hee (not the Pope) that putteth downe
Kings, and giveth Kingdomes to whomsoeuer hee
will. And it is hee that testifieth of him selfe, saying:
Per me Reges regnant, & principes dominantur, By
mee Kinges raigne, and Princes beare dominion,
Dan. 2. 30. & cap. 4. 14. & 22. Seeing therefore, It is
God that hath this high authoritie proper to himselfe
which way can the Pope claime it, without iniurie
and treason unto God? Will hee claime it by reason
of his keyes, and in his Apostolicall right? That hee
cannot doo: For hee will remember that the keys
gluen, were the keies of the kingdome of heauen,
Math. 16. 19. And therefore by authoritie of the
keyes hee cannot meddle with terrestriall kingdomes
to open an entrance for any into them, or to shut out
or exclude any that bee in them. And beside Saint
Pau/ the Aposle doth say expreſſely both of himselfe,
and of the rest of the Apostles, that how great au-
thoritie soever they haue for the overthrowing of
Strong holds (that is, of rebellious thoughts, and
prouide conceit, and stiffnecked opinions seated in
mens harts against God, as himselfe expoundeth in
the same place) that all their power and meanes to
conuerit men is onely by the sword of the spirit which
is the word of God, and by the power of the keyes
committed to them. In all which their authoritie,
given unto them from Christ, hee confesseth plain-
ly, *2. Cor. 10. 4.* That the weapons of their warfare,
are not carnall, but mighty through God, that is,
spirituall: With whiche words hee demonstreate, that by
their ecclesiasticall ministrerie, they haue clearely no
greate authoritie committed to them.

And more ouer it is manifest, by the practise of the
Apostles

against Atheists.

Apostles and all their precepts (commanding all Christians to obey their Rulers, their Kings and Princes; yea though they were persecutors) that the Apostles never had any such authoritie committed to them, *Rom. 13.1.2.3.4. 1. Pet. 2.13. Tit. 3.1.* And therefore it is undoubtedly true, that the Pope of Rome cannot claime it by any such authoritie. Again, the Bishop of Rome can claime no more authoritie by the power of the keys, or of binding and losing, than any other Bishop elsewhere may do, for the keyes, that is to say, the power of opening and shutting, and of binding and losing, *John 20.22.23.* were giuen to all the rest of the Apostles as well as to Peter: And consequently for any minister of the Gospell thereby to claim authoritie above another is absurd: For they bee all indifferently toined in one commission, and therefore have al equall authoritie, & therefore the Bishop of Rome by vertue of the keyes hath no more authority than any other Bishop hath: That is to say, none at all to depose Princes, their dutie is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea, Christ himselfe said, his kingdome was not of this world, *Job. 18.36.* Himselfe likewise refused to be made a king, *Job. 6.15.* Himselfe paid tribute unto Cesar, and commandid others to give the same, and all other dutyes of subjection and obedience unto Cesar, *Matt. 22.21.* If he were subject to Cesar, it is a shame for the Bishop of Rome to exalt himselfe above Cesar.

But perchance the Bishop of Rome, will challenge this his Soveraigne Authoritie over Princes by donation from Constantine, or some other Christian Emperour: Andeinde such Fables

Gods Arfowe

sometimes he is not ashamed to utter, but let it be
the strongest way for him if you will, that some
Christian Emperour was so foolish as to give him
his Empire (which is neither likely nor credible)
yet w^t I, it was neither lawfull nor tollerable for
him to take it, if he will bee a Minister of the Gos-
pell, or a Successour of the Apostles. For Christ
hath expressly forbidden his Apostles, and in them
all the Ministers of his Gospell, all such dominion,
and chyall iurisdiction, saying thus unto them, The
Kings of Nations raigne ouer them, and they that
be great amongst them, beare rule or dominion:
But it shall not bee so with you. *Matthew, 20.*
25, 26. Marke, 10. 42, 43. Luke, 22. 25, and
26. verses.

Which wordes bee most prohibitory, and shew
that they may not raigne like kings of Nations, nor
beare rule as great men in those Nations do: But
they must serue in the Church, and bee diligent to dis-
charge that great charge in the Church which their
Master Christ Jesus hath lade vpon them: And
therefore every way the Pope of Rome hath no title,
but is herein an usurper, and an intruder, and a noto-
rious and odious Traitor both to God and Princes.
And besides, all the ancient Churches have affirmed
and acknowledged the supreame authoritie of Priests,
aboue and ouer all both Prelates and people: And
therefore saith Tertullian, *Colimus Imperatorem vi-
bominem à Deo secundum, & sole Deo minorem: VVe
honour the Emperour as the next man to God, and
inferior to God onlie.* And againe his saith, that
Priests are *a Deo secundi, post eum primi, ante om-
nes, & super omnes.* The second to God, the first
next after God, and before and ouer all men.

Tertullian
ad Scapu-
lam.

Tertulian
Apologet.

Against Atheists.

Optatus in like sort saith, Super Imperatorum non est, nisi solus Deus qui fecit Imperatores, There is none above the Emperour, but God onely which madeth the Emperour. And Chrysostome saith, Parem nullum super terram non habet, He hath no equall on earth. And Gregory Bishop of Rome himself affirmeth, That power is given to Princes from heauen, not onely ouer soldiers, but priests. And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and growne into pride, both against God and his annointed Prince, and consequently not onely may erre, but dooth erre, and that most detestably and abominably in the highest degree.

Optatus
contr. Par.
men.lib.12.
Chrysost.
ad populi
Antioch,
homil.2.
Gregor. c-
pist.lib.3.
cap.180. &c.
cap.103.

The Bishop of Rome doth further holde, that he hath authoritie from God to forgive sinnes: & thereupon hee sendeth forth his Charters of pardon, his Bulls and Indulgences, to such as hee meaneth to absotle. The Scribes in the Gospell could say, None can forgive sinnes but God, *Mar. 2.7, Job. 14.4. Esay. 43.25.* If therefore the Pope of Rome will take upon him to forgive sinnes (in that sort he dooth) hee must prove himselfe to bee God, otherwise his actions will not bee warranted: how often in the Scriptures is it said of God that hee forgiveth iniquity and transgressions: ascribing that authority only to God and to no other.

I need not recite any particular places, the whole booke of God is plentifull herein. I do not denie, but Ministers of the Gospell have power to binde and to loose sinners (as Christ himselfe sheweth, *Math. 16.*) but how and whome? They can neither instrue the unrighteous whom God abhorreth, nor yet condemn

Gods Arrovye

the godly and faithfull, whome God dearely loueth. In as much therfore as they cannot pardon such as God condemneth, nor yet condemn such whom God acquiteth, Rom. 8.33.34. It is manifest that al their power of binding and losing sinners, is limited and bounded within the compasse of Gods word, which they may not passe: for if they do, they goe beyond their warrant, and so all that they do will bee of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repente, and to the assuredly faithfull repentant and godly persons, whose continuall care is to please God and walke in his waies, they may pronounce the sentence of undoubted and certaine saluation, because the worde of God doth affirme as much: and this all the binding and losing of sinners which they haue. For in all their pronunciations of pardons, and forgiuenesse of sinnes, they must bee sure they speake not in their own names, nor their owne wils and pleasures, but they must do it in the name of God, beeing first assured that it is his word, will, & pleasure which they viter. But the Bishop of Rome obserueth not the rule of Gods word to share & measure his pardō by: but pardoneth whom he list, & as hee list, as if he were a God himselfe, having absolute power in himselfe (without respect of Gods word or will) to do what he list. Insomuch as Traitors & rebels against God and their kynfull Princes, he will not only pardon without exception, but he will abette them in their devillish deuises, and persuade them for ward in their damnable courses, till at last (when it is too late for them to repente) they will (if they take not godly heed in time) carrie the smart of it in hell tormentes together for ever!

Against Atheists.

What the religion of Rome is, may appere by this, that any man for monie may get a pard^o for his sins; & then what sin need rich men feare to commit, when a Popes pardon will salve alle^o; how can it be otherwise than a religion of licentiousnes, when for mony a man may haue a licence of dispensation against any sin whatsoever. These things be such open blottes to the Romish religion, as that worthily every god and godly minde hath it in detestation, & doth justly condigne it. Yet further will I prooue, that the Church of Rome cannot be the true Church possibly.

i The Church of Rome doth hold, that the divine and sacred Scriptures do not containe all things necessarie to salvation: but their unwritten traditions must (forsooth) all bee received with equall and lyke authoritie, for so hath they^r Cuncill of Trent determined. And Pope Leo the fourth saereth not to pronounce with a loud voice, That hee that receyueith not without difference the Popish Cannons as well as the four Gospels, beleueueth not aright, nor holdeueth the Catholike faith effectually. The decretall Epistles also the^r number with the Canonicals scriptur^es. And Pope Agatho saith, that all the sanctions and decrees of their Romish See are to bee taken as established by the divine voice. Whiche blasphemies who can abyde? For hereby they make bothe the Scriptures imperfect, and not so content, doe further adde unto those Scriptures.

Wherein they commit two notable sinnes, first accusing the sacred and canonical scriptures that they containe not al matters necessary to salvation: which is directly contrary to the testimonie of S. John, who saith, that these things are written that ye may beleue, & that in beleeming y^e may haue life eternal:

Council,
Trent. i.
decree. 4.
Session.
Distin. 20.
cap. in libellis.
Distin in
cap. in canoniciis.
Distin. 19.
cap. sic ope-
nes.

Gods Arrovye

Ind cleare contrary to the testimonie of Saint Paul, who saith, That the Scriptures (givene by divine inspiration) are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God. 2. Tim. 3. 15. Ergo the Scriptures or word of God written, is a true, sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our salvation. Yea Saint Paul saith exprestly to Timotheus, That the Scriptures are able to make him wise vnto salvation. 2. Tim. 3. 15. And therefore the Church of Rome beeing cleane contradictione, dooth maruelouslē erre: and therefore also we need none of theyr unwritten traditions.

And againe, how shold we bee assured that those traditions which they call Apostolical, be Apostolical, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus: *Si quanossim
nuit Iesu Christus, quis nostrum dicet hoc vel illud
esse? Et si quis hoc dicat, quomodo probabit?* That is, If Iesus Christ haue kept any thing close, which of vs shall say that it is this or that? And if anie say it is this, how wil hee prove it? For all the errors of the Church of Rome, shrowd themselves vnder the harbour of traditions. And Chrysostom saith flatly, whatsoever is requisite for our salvation, is contained in the Scriptures. And againe hee saith, All things bee cleare and plaine in the Scriptures, and whatsoever thinges be needfull be manifest there.

Chrysost.
in Math.
24. hom. 4.
Chrys. in
2. Thes. 2.

Jerom in
his prolog
of the Bi-
ble.

And Jerome in the prologue of the Bible to Paulyno, after hee had recited the booke of the new Testament and the old, saith thus: I pray thee (deare brother) among these liue, muse vpon these, know nothing else, lecke for none other thing. And againe vpon the booke of the olde and new Testament: These writings bee holie, these

against Atheists.

these bookees bee sound, there is none other to bee compared to these, whatsoeuer is beside these, may in no wise bee receaued amongst these holy things. *Iero. vpon Agge. 2.*
And againe he saith, All other thinges which they seeke out or inuent at their pleasure , without the authority & testimony of the Scriptures(as though they were the traditions of the Apostles) the word of God cutteth off. Let vs therefore stand fast to the written word of God, and as so; their traditions, which they cannot prove but obtrude vnto vs without testimonie of Scriptures, let vs contemne them. *For as Athanasius saith, the holy Scriptures inspired from God, are sufficient to all instruction of the truth .* And as so; the other point of the Papists in equalling and adding of their traditions, their deccatall Epistles and Canons , to the pure and divine word of God, it is a blasphemy intollerable , and who can indure it? *For both not God say thus, Yee Deut. 4. shall put nothing to the word which I commaunde you, neither take ought there from. Deut. 12.* And againe he saith , whatsoeuer I commaund you, that take heede yee doe onely to the Lord, put nothing thereto nor take ought therefrom. *And doth not S. John in his Revelation , say that if any man adde to this thinge God shall adde vnto him the plagues which are written in this booke and shall take away his part out of the booke of life .* I conclude therefore that the Church of Rome which doth not content her selfe with the sacred and Holie Scripture (which the chaste spouse of Christ evermore doth) is not the true Church of God : for there she sheweth her selfe to beare the marke of a strumpet. *But when she procedeth and addeth her owne traditions , Deccatall Epistles, and Canons to the word written:*

Athanas,
contra
gentiles,

Reue. 13.

and

Gods Arrowe

and maketh them to be of as god and equall authoritie as the Canonickall and sacred Scriptures themselves , What greater pride could haue bin shewed, or what higher blasphemie : But these are the right notes of an adulteresse, to equall her self with her husband. Pea, What shoule I say more : They holde that the authoritie of the Church is aboue the Scriptures, which sheweth fullie the notable pride and spirituall whoredome of their Church.

2 The Church of Rome is Idolatrous, and therfore it is not the true Church . They haue done before Idolls and Images as the heathen did, and therfore commit Idolatrie as the heathen did : I speake to the manner of their worship, for the heathen how soever they worshipped not the true God , yet they thought they worshiped the true God, and their meaning was to worship the true God in the Image or Idoll, as the Papists likewise doe meane: for they say, they be not such soles as to thinke or belieue that an Image or Idoll (made of wood or stone) could bee God : neither were the heathen so foolish as to thinke or belieue that their Idolles or Images were God, (for they knew they were made of wood or stone or such like) but (as they take it) they worshipped God in the Image, as the Papists say they doe: and therfore the case for the manner of worship is all one : Againe if the Papistes doe not worshippe the Idoll or Image , why doe they bowe downe unto it ? God commandeth saying: Thou shalt not make to thy selfe any graven Image , so that the vrie making of Images to represent God withall (who is a spirit eternall and invisible) is Idolatry . Againe hee saith ; Thou shalt not bowe downe to them, nor worship them, &c. So that to bowe downe unto them

against Atheists.

them (though they bee supposed to represent God) is Idolatrie, for God must be worshipped in such sort as himselfe hath prescribed, and not otherwise : and that it is flat Idolatrie to worshippe God in any Image, is expresse and manifest by the Children of Israell, when they made the golden Calfe to bee a representation of God, for the Text sheweth that it was Idolatrie, for which many of them were plagued & punished, and yet their meaning was to worship the true God in the Calfe : for they were not so simple as to thinke or beleue that that dead Idoll or Image was God, and therefore the Idolatric of the church of Rome is as grosse and wicked as theirs was. Neyther can the Papists helpe themselves in their wanted distinction of ~~Idolatrie~~ and ~~Image~~, affirming that they gine to Images but *Dulia* that is seruice and to God *Latriam* that is worship, shewing there-
Exo 32. 2. Cor. 6.
by that both they worship God and serue Images;
15. 16.
But how agreeth the temple of God with Images, saith Paul: or what warrant haue they to serue Images beside God? When Christ him selfe saith (it is written:) Thou shalt worship the Lord thy God, and him onely shalt thou serue.
Math 4. 10
Deu. 9. 13.

And Paul the Apostle doth likewise perswade us & 10. 10.
perswily: that men sheld turne from Idolls or Images to serue the living God, (where the word *Dulia* is used) whereby the Apostle doth shew that there is such an opposition betweene Images and the seruice of God, that he that serueth the one, cannot serueth the other. God himselfe disliketh Idolles and Images utterly, saying by his Prophet that they are so farre from being Lay-mens Bookes (as the Papists Abac. 1. teame them) that they are no better than teachers of lies. And Saint John himselfe commandeth all

Gods Aitowe

I. Joh.5.21. Christians to kepe themselves from Idols: Besides it is Idolatry to praye unto any but God: for Christ biddeth when men pray, not to call vpon the Virgin Mary, nor any other Saint departed this life but vpon God onely: When ye pray (saith he) say thus. Our Father whin art in heauen &c. Against Saint Paul saith, howe shall they call vpon him on whom they haue not beleene? Declaring ther-

Math.6.

Rom.10.14

by that faith and prayer goe together. Wies can call vpon none but we must consequently also beleue on him: But we are to beleue none but God, therefore we may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth grosse Idolatry, for the Scripture sheweth that God only is to be prayed unto. Besides, They that in their Idolatrous Mass or Sacrament of the altar (as they teareme them) after a certayne mumbeling of wordes by the Priest, there is no bread nor wine remaining but the very bodie & bloude of Christ, and that peice of bread which is shewed (for bread it still appeareth to be, for al their magickall mourning) they commandede to be adored and worshipped. To adore or worship any creature (such as bread is) is Idolatrie: the Papistick Church doth the same: Ergo it is Idolatrous. I haue proued it before, that it remaneth bread after consecration, and that Christ cannot possiblie bee there as touching the bodily substance because in that respect he is ascended vp into heauen and there sitteth on the right hand of God his Father, until he come to judge the quicke and the dead, & if they will not beleue Divine testimonies therein: Yet the authority of Cicero a heathen man might somewhat move them, for in one place he saith: *Quis tam amentem esse putas qui illum quo vescaror Divum credas esse?* That is, Whome doe you thinkes so

Cicero.lib
de natura,

mag.

against Atheists.

mad as to beleue that which he eateth to be God. Insomuch therefore as the Church of Rome doth worship bread, as if it were God, It is manifest they be gross Idollaters. And consequently their Church cannot be the true Churche of God on earth.

3 The Papistes doe not denie Christ in wordes, but if we examine them by particulars we shall finde that in deede they doe: as for example, we know that the right faith believeth Christ Iesus to be both God and man, which the Church of Rome in wordes will so affirme: But urge them in this point of the sacrament, and then they breuyay themselves, that they belieue not Christ to haue a true bodie: so when they are preased with this, that the bodie of Christ cannot be both in heauen and st earth at once, and the selfe same time, because it is against the nature of a true bodie so to be: then they become ubiquitaries and say, that because the Godhead of Christ is euerie where, therfore his humantie is euerie where. But this is no god consequent, for the Godhead and humantie are of severall nature. And if his bothe and flesh were euerie where as his Godhead is: holwe is that true which the Angell spake saying *surrexit non est hic*. He is risen he is not here. For these wordes sheweth that his bodie and flesh is not eurywhere. Againe if he were eurywhere in respecte of his humantie, holwe is it true that he ascended into heauen? For that word ascention doth shew that his bodilie presence did remoue from one place to another, and then was it not in that place from whence it did remoue.

Lastly it is the propertie of a Divine nature to be euerie where, and therfore whilst they defend this ubiquitie of the flesh of Christ: It is as much as if



Gods Arrovve

They shold say that the flesh of Christ is turned into God (which is a groosse herisile . And thus it appeareth, that the Papists doe with the Enrichians , deny that Christ hath a true bodie when they holde that (contrarie to the nature of a true bodie) it may be in divers places at once:yea, everis where;and therefore denying Christ to haue a true bodie, they are not the true Church : and somuch for their errore concerning the person of Christ.

¶ Now for the office of Christ, (for his person & his office bee two chiefe thinges which we are all to regard.) The Papists will yeld with vs that it consisteth in these thre points, namely: that he is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in dedes and veritie they doe not , for in respect that Christ is our Prophet which shold and did reueale his Fathers will unto the world , we ought to bee content with his voice, and search no further than hee hath reuealed in his Scriptures . But the Papists are not so contented, but they holde that their unwritten traditions and Popish Canons, must also bee receaved vpon like perill of damnation, as before it shewed concerning the Priesthood of Christ. It consisteth in two things, namely the offering vp of himselfe once for a full perfect and sufficient Sacrifice: And his intercession with his Father, which yet remaineth also and shall doe to the worlds end. Both these the Papists annihilates as I will proue. First concerning the Sacrifice and Oblation of Christ, there is noe doubt but beeing once done vpon the Crosse, it was a most full, perfect and satisfactorie Sacrifice to deliver both *a culpa & pena*: from the guiltines and the punishment incident to that guiltines : for otherwise how shold Christ

against Atheists.

Christ b^r Jesus, that is a saviour, if he did not deliver vs from the punishment as well as from the sin. But the Papists hold that Christ hath obtained by his passion remission for our sins going before Baptisme: but sines committed after Baptisme, that his passion hath taken away only the guiltines, but that the punishment remaineth notwithstanding, which is to be paide in purgatorie (as they say) and to be redemeed by our owne satisfactions, and so they make the punishment due to sinne (which is indeed eternall in hell) to bee but temporarie in purgatorie vpon satisfactions (as they have devised). But what can a man give for the ransome of his soule? And it appeareth before, even by the reporte of *Augustine*, that the Catholike faith believeth in purgatorie, such as they have invented. For as Saint John saith 1. Joh. I. 6.
the blood of Christ is that which purgeth vs from all sinne, and that his most pretious blood is the one, lie purgatorie we holde, and doth deliver his people from the punishment due to sinnes, aswell as from sinnes: for our punishment was laide upon hym and with his stripes are wee healed, as the Prophet *Esey* speaketh: Againe the Papists doe say they offer vp Christ in their *Mass*, which *Mass* they say is propitiatorie, both for the living and the dead: First for the dead it cannot bee propitiatorie nor doe god wnto, for as the tree falleth, so Ezay. 13.
it leth: and as a man is found to die, so heo goeth either to heauen or to hell. A third place which the Papists call purgatorie there is not. And if any bee in heauen their *Masses* can do them no good: for they enjoy all good alreadie: And if any bee in Hell, wee know that *Ex inferno nulla redemptio*, from hell there is no redemption, And therfore for the dead Luk. 16.

Gods Arrowe

It cannot be propitiatory, nor any thing els abasleable: And for the living it cannot be propitiatory. Yea it is blasphemous & derogatorie to the passion of Christ once for all, for in asmuch as he is a Priest for ever, after the order of Melchisedeck, he is to die but once which he did upon the Crosse: In these obligation bee-
ing perfect (as the Author to the Hebrewes speaketh:) readteth not any other helpe (as of maske or whatsoever els) to make it perfect: yea it is wicked, grosse, blasphemous, and damnable to suppose any imper-
fection in the sacrifice and oblation of Jesus Christ, for God twice cried with a voice from heaven saying,
Math.3.17 This is my beloved Sonne in whom I am well plea-
sed.

Kom.8.34. Heb.7.25. As touching the other part of his Priesthood: namely, his intercession with his father, whereby he maketh request unto God for us, although the Pa-
pists ascribe them chiefly unto Christ, yet what doe they else but cleane robbe him of it, when they asso-
ciate others with him. As namely the virgin Mary, They call her the Queene of heauen; the gate of Paradise; their life and sweetenes; the Treasurer of Grace; the refuge of sinners; and the Mediatrix of men. I pray what doe they nowe leauue to Christ: Yea when they say thus to her,

O felix puerpera O happy mother
nostra pians scelera, satisfieng for our sinnes,
iure matris impera by thy motherly authority
Redemptori, that is, commaund the Redeemer.

What greater blasphemy to Christ coulde they haue uttered? It is cleare that saint Paul saith there is but one God, and one Mediator betweene God

against Atheists.

and men, the yan Christ Jesus, 1. Tim. 2. 5. But the Papists bee not content with him, but will have many Mediators. Saint Paul saith moreover, that by him we have boldnes and access unto God, Eph. 3. 12. And therefore what foolish feare is it of the Papists to appoint to themselves other Mediatoress. With therefore the Church of Rome doth not repute the once Oblation of Jesus Christ, and his Intercession to be perfect, but accuse them of imperfection (as appeareth by their doctrines) it cannot possibly be the true Church. Christ himselfe biddeth to aske in no other name than in his, and promiseth that whatsoeuer shall bee asked in his name, it shall bee done, Job.

14. 13. 14. Chrysostome, speaking of the woman of Canaan, who though shee were a sinner was bold to come unto Christ, saith thus, *En prudentiam huius mulieris non precatur Jacobum non supplicat Iobanem, non adiit ad Petrum, nec Apostolorum casum respicit, aut ullum eorum requirit, sed pro his omnibus penitentiam sibi consitem adiungit & ad ipsum fontem progressitur.* Behold the wisedome of this woman. She doth not pray *James*, shee doth not beseech *Iohn*, shee goeth not to *Peter*, shee looketh not to the companie of the *Apostles*, neither doth request any of them, but for all this shee taketh repentance for her companion, and goeth to the verie fountaine *Iadem* it selfe. And agayne he saith, that to haue access mil. 13. vnto God, *Nihil opus est atrionis sermo vel intercessione, sed die misericordie Deum, is enim te audiit quandoque, si loco & undeunque innocetur.* VV haue no need of any Courtly attendant or intercessor, but say, haue mercie vpon me O God, for hee heareth thee in what place soever thou art, and from what place soever thou callest vpon him. Ambrose likes

Gods Arrowe

Ambro. in wise answeareth the carnall reason of the Papists,
Rom. I. solent (saith he) misera uti excusationes dicentes, per
istos posse ire ad Deum sicut per comites itur ad reges,
ideo ad regum per tribunos & comites itur quia homo
utique est rex: ad deum autem, quem utique nullus la-
teret, suffragatore non est opus sed mente deuota. Ubi-
cunque enim leuis locutus fuerit & respondebit illi.
That is, They are wont to vse a pityfull excuse say-
ing, by these (Saints.) They may haue accessie unto God, as by Earles there is accessie to Kings. Ther-
fore is it that by Officers and Earles accessie is made
to the King, because the King himselfe is a man. But
to come to God (from whom nothing is hid) there
is no neede of a spokesman, but of a devout minde:
for wheresoever such a one speaketh to him, he wil
answeare him. The Church of Rome therefore
which accounteth not of the sufficiencie & perfection
of that one Oblation of Christ, nor of his continuall
intercession: cannot possiblie be the true Church.

The Papists in words will not denie but Christ
is a King, which hath all power in heauen and in
earth: But indeed it appeareth they doe exile and ba-
nish him out of his kingdome, or at least leauie him
but a small portion or rather none at all: for in re-
spect that he is a spirituall King and the King of his
Churche, he is also (as Saint James speaketh) the on-
ly law giner thereunto, and therfore by his lawes
only, the Churche is to be gouerned, which they can-
not abide, for they adde their Popish canons, consti-
tutions, and customes, whereby they will haue the
Churche gouerned: yea they wil haue these take place
thowgh they utterly displace the word of God, for the
maintenance of them. Secondly Christ onely is to
aigne in the consciences of men, and yet the Pope
claimeth

against Atheists.

claimeth power to binde mens consciences by his lawes, statutes, and decrees. Thirdly hee claimeth most trayterously to be the head of the whole uniuersall Church, which title by way of prerogative is given and attributed onely to Jesus Christ (to whome Eph.1.22; it onely appertaineth.) But before I procede anye further herein, I demand of the Pope and Papists: When & by what right he their proud Pope taketh vpon him this title to be head of the Church or uniuersall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, & to doe what he list.) First to claime it as successior to Peter, is impossible for that Peter the Apostle, neuer had any such title, preheminence, or authoritie ouer the rest of the Apostles.

It is true that Christ sayd to Peter (after hee had confessed Christ to be that Christ the sonn of the living God.) Thou art Peter and vpon this rocke will I build my Church. These wordes hitthero give no superioritie to Peter aboue the rest: only they shew that the Church is builded *non super Petrum sed super Petram*: not vpon the person of Peter but vpon the rocke: and vpon what rocke? namely vpon that Christ Jesus whom Peter confesseth to bee the sonne of the living God. For that confession of Peter concerning Jesus to bee that Christ the sonne of the living God, is the rocke wherupon the Church is builded: for (as Saint Paul expoundeth and affirmeth,) Other foundations can no man lay, 1.Cor.3.17 but that which is laid already, namely Jesus Christ: And in another place he saith expressly: that that 1.Cor.10.4 rocke was Christ: And Christ himselfe affirmeth likewise, that he that heareth his wordes and doth them is likened to one that buldeth his house vpon Mat.7.24

Gods Arrowe

a rocke, shewing thereby that he, and his words, & Doctrine be the rocke, against which the gates of hell shall never preuaile. Agraeably whereunto speaketh Saint Paul againe, when he saith that

Eph. 2.20 the Church is builded vpon the foundation of the Prophets and Apostles, Christ Jesus himselfe being the head stone in the corner. Where then shall we finde that Peter was made Prince of the Apostles to rule ouer all the rest, as the Pope now doth?

Mat. 16.19 Papists answeare that in the next wordes, when Christ gave vnto Peter by speaciall name, the keyes of binding & losing, he thereby made Peter the Prince & uniuersall Bishop of the whole Church. But hereto unto I say, that Christ therein gane no authoritie more to Peter than to the rest, that is at this time: The keyes were not giuen to him nor to the rest, onely there was a promise that they shold be giuen: for the wordes be not in the present tense, *Do sibi* I giue vnto thee: But in the fature tense, *Dabo sibi* I will giue vnto thee, which promise of Christ was afterward truely performed, and when it was performed,

Ioh. 20.22. v. the keyes, that is the power of binding and lossing sinners, was giuen not onely to Peter, but to Peter and all the rest together, as Saint Iohn in his Gos-pell clereley declareth and avoucheth. Now because Peter was the man that gave answeare for himselfe and the rest, and so both Cyprian and Augustine doe expound and declare it: And therefore neither in the promise of the keyes, nor yet in the receipt of the keyes, by Peter did he receave any more authoritie or superiortye than the rest of the Apostles did. I grant he was called *Primus* because he was of the first that was called to the Apostleship, or because hee was the first of all the Apostles that confessed Christ to be the

Mess.

Against Atheists.

Messias and Sonne of the living God, or because he
was readiest alwaies to speake and answer. But
all this, doth not proue that hee had authoritie ouer
the rest, or a larger Commission than the rest: Yet
the words of their Commission doe shew the contra-
rie, namely that they had all equall authoritie, for it
was thus made vnto them all indifferently, & with-
out putting a difference, namely, Goe ye and teach
all Nations, baptizing them in the name of the Fa-
ther, and of the Sonne, and of the holy Ghost, tea-
ching them to obserue all things whatsoeuer I have
commaunded you, *Mark. 28.19.20.* Vnme ouer
all that remaineth written and you shall finde that
Peter was one of the twelue equall with the rest,
and their fellow but not their Lord: Where was
Peters superiority, when *Paul* reproached him to his
face? *Gallathians*, the second Chapter, and the elea-
vuenth verse, When being accused, hee pleadeth no
priviledge, but for the clearing of himselfe, and satis-
faction of others, hee aunswereþ to that accusati-
on:

Where was *Peters* authority ouer the rest, when
the rest sent him and *John* into Samaria? *Acts*, the
eleauenth Chapter, the third and fourth verses: and
also in *Acts*, the eighth Chapter, and the fourteenth
verse. In that hee went at their sending, hee
plainly sheweth that hee had no principallitie ouer
them.

Where was his preheminence or authority, when
in a Councell held at Jerusalem, where the Apostles
were, yet not *Peter*, but *James*, ruled the action, and
according to his sentence was the Decris made,
Luke. 22.25.26. &c.

Yea, I say moreover, that when there was con-
tentio[n]

Gods Arrowe

vention amangst the Apostles , who should bee chiefe amongst the Christ told them plainly , that kings of Nations might beare rule ouer their people , and that great men vnder those kinges might likewise exercise authoritie ouer other , but so might not they doe one ouer another , *Luke 25. 26. &c.* But the greatest amongst them should be as the least , & as a seruant : yea , should bee the least , and should be a seruant , as it is declared in *Matthew, 20. 25. 26* and in *Marke, 10. 42. 43.*

If the greatest must be as the least , what authoritie hath hee aboue the least ? For then hath the least as great authoritie as the greatest : That is , they haue all equall authoritie . I meruaile therefore what the Pope and Papists meane , contrary to the tenour of the Commission of Christ , contrary to the practise of Peter himselfe , and contrary to this decree made by Christ of their equality , to say notwithstanding that Peter was Prince of the Apostles , and had authoritie ouer them all , when as indeede it is manifest by all the Scriptures and course of his life , he neither claimed nor had any authoritie ouer the rest , more than the rest had ouer him , and consequentlye the Pope of Rome can never claime that as successor to Peter , which was never in Peter his supposed predecessor .

The Papists perceiving that the scriptures make nothing for them , but against them , (because they would haue the matter coloured with some Antiquite , or shew of Antiquitie at the least :) have devised some counterfet and forged Authors , (as *Amatus* , and *Amisetus* and such like) to speake somes tinge for them . But the fallehood of all those , is discovered by other writers (if they bee well marked .)

against Atheists.

In Cyprian's time it was deemed a matter odious for any to take upon him to be a Bishop of Bishops, as appeareth by that voice which he cryed in the Counsele of *Carthage*. It was likewise decreed in the *Africans* Counsell that none shold be called *Prieste of Priests*, or *Archpriest*, or any such like. The Counsel of *Nice* did decree that the Bishop of Rome shold keepe himselfe within the compasse of his prouince and not excede his bounds, as likewise the Bishop of Antioch, Jerusalem, and Constantinople were to do the like. Other Councells did affirme as much, (which because they are sufficiently knowne I mende not to recite. But they all shewe that at those times the Bishop of Rome had no greater Jurisdiction than within his owne prouince, and that he coulde not meddle within the prouinces of other Bishops. And *Jerome* of his time sayth, that the Bishoppe of *Engubium*, or any other the least Sea, is equall to ^{ad Euagri-} the Bishop of Rome. The Title of Universall Bishop, was much desired of John Bishop of Constantinople, and much contention there was about it. But it was never obtained of the Bishop of Rome vntill the time of *Boniface* the third, who procured that Title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome never ceased still to augment their dignitie, and increase the pride of their Romish Sea: And even at that very first time when John Bishop of Constantinople, sought to get that Title of Universall Bishop to his Sea, *Gregorius* then Bishoppe of Rome, did himselfe stand against it mightily, and affirmed that he could bee no lesse than *Antichrist*: whosoever did take vnto him that Title, ffirst therefore it is manifest, that vntill the time of *Gregorius* Bishop of Rome, an uni- vide Greg.
lib.4.epist.
32.34.36.
38.39.&
lib.6.epist.
24.28.29.
20.

Gods Arrovve

Mesall Bishop was not heard of in the Church, and Boniface the thurde was the first Bishop of Rome that got this title which was abotie 600. yeares after Christ. And besides how will the Bishop of Rome that now is, abyde himselfe to be Antichrist, Sith by the expresse determination of Gregorie Bishoppe of Rome his predecessor, hee is condemned for Antichrist, in as much as hee hath this Title, and is not ashamed thereof. For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, usurping the prerogative Title of Christ Jesus? But the Pope saith, that though hee claime thus to bee the heade of the Church, yet hee doth not name hym selfe to bee otherwise than a Ministeriall head, & to bee Christs Vicar on earth. But why will hee be so arrogant as to challenge this Title without kinfull conuincion made vnto him from Christ, which hee cannot shew. For who dare take vpon him to bee a Lieutenant to an earthly Prince without Selters Patents first had from the Prince. Again, the Church of Christ on earth, being as a chaste Spouse to her Husband and head Christ Jesus: neither can or ought to acknowledge any other for her head, than that her husband to whom shee hath plighted her troth. Lastly, there can bee no successor but when the Predecessour is gone and absent, but Christ is alwaies presente with his Church according to his owne words, Beholde I am with you to the ende of the world, *Matthew, 28.20.* And therefore hee can haue neither successor nor Vicar to represent his person, or to guide his Church: For his Spirit (since his bodily ascention) is the guide and gouernour of the Church in his name, *John, 14. 16. & 15. 27.* no man mo; shall be appointed thereto.

against Atheists.

I conclude therefore that soz all these canles the Church of Rome can not possibly be the true Church.

7 The Church of Rome doth not ascribe Justification to faith in Christ Jesus onely , but saith that mens works be meritorious , and to them partly is Justification to bee ascribed , and so they make mens imperfect works to be causes of salvation, which is a grosse error even in the foundation or fundamental point. Saint Paul saith, That all are iustified freely by his grace, Rom.3.24. If they be Justified gratis , freely , (as he affirmeth) then are they Justified without any desert of theirs. And Saint Paul setteth downe the Arisme in the Conclusion, VVee holde that a man is iustified by faith without the works of the Law, Rom.3.28. And the Apostle in very many places (whereof mention shall bee made hereafter) doth expressly exclude Works from being any causes of our Justification: & indeed they are the effects thereof : And therefore it appeareth to bee a true position, that Faith onely doth Justifie , in as much as Justification is (in the sight of God) imputed to our Faith, not to our Works : For Abraham belied God , and that was imputed to him for righteousness , as Paul speaketh Rom.4.2. And he sheweth that Abraham was not iustified by Works before God, for if Abraham were iustified by works, then should he haue wherein to glory, but not before God , and because he had not wherein to glory before God , therefore he was not iustified in the sight of God. I greate that Saint James in his seconde Chapter doth say that Abraham was iustified by his Works, when he offered up his Son Isaac at Gods commandement ; And likewise that he saith that a

Gods Arrow

man is iustified by Works, and not by Faith onely: But before whom is he iustified by Works: Not before God, but before men, that is to say, his works do declare vnto men that faith whereby he is iustified before God: And that this is the meanning of saint James may appeare by that his saying, where he saith, Shew vnto me thy Faith by thy V Works, thou saiest thou hast faith, that is not iugly, thy words doth not proue it, thy works will, therefore (faith he shew me thy faith by thy works). This word (Shew me) both manifest what maner of iustification he speakest off, namely, that he speaketh of a iustification before men. For it is God that re-spreketh the faith of a man, whereby onely he is iustified in his sight: And it is men which respect the workes, whereby indeede they testifie vnto the world their faith to be god before God. For (as saint James saith truly) faith without workes is but a dead faith, and not god, nor sound, nor available. But faith and workes must goe together, and indeede where a true faith is, there god workes will shew themselves as the fruits thereof. And thus Paul and James are to bee reconciled, which thing Thomas Aquinas a scholeman of the Papists doth himselfe plainly testifie saying that Christ Jesus doth iustifie effectuallie, by taking hold of Christ: and god workes do iustifie declarari, that is, do declare vnto men their iustification before God: And so it is cleare, that holsoenr, a true faith cannot bee without workes, as fire cannot bee without light and heate, yet our iustification before God is to bee imputed to our faith, not to our workes: as watneth is to bee imputed to the heate of the fire, not to the light of the fire. For so saith saint

Paul

against Atheists.

Paul expressely, That God imputeth righteousness without works, Rom. 4. 6. And againe, That it is by grace not of workes, Rom. 11. 6. And againe, Not of workes, Rom. 9. 11. Againe, saint Paul telleth the Saints at Ephesus, that God hath ordained men to walke in godd workes, yet he saith that they may not trust to be saued by them, for he affirmeth, and assureth them, That they are saued by grace, and not by their works, Eph. 2. 8, 9, 10. Againe, he speakeleth in the person of himselfe, & of all the children of God, and saith, that wee are saued not by workes, but by his predestination and grace, 2. Tim. 1. 9. And againe, God is our Sauiour, not for any workes which wee haue done, but according to his owne mercie hee hath saued vs, Tit. 3. 5. And divers other like places bee : Wherefore saint Hillary hath these verp. words Hillary in
Mat. cap. 8 (which we hold) *Sola fides iustificat*, Faith only doth iustifie. And Ambroſe among other sentences hath Amb. in this, *Non iustificatur hominem apud Deum nisi per fidem*, That a man is not iustified before God but by Faith. Which is as much, as Faith onely doth iustifie before God. Saint Basil both say, that this is perfect and sound rejoycing in God, when a man doth not boast of his owne righteousness, but knoweth that he iwarteth in himselfe true righteousness, and that he is iustified by faith onely. And Gregory Nazianzen saith, that to believe onely is righteousness. And therfore it is evident both by the expresse testimony of the Scriptures, and of the Fathers, that wee holde the truth in this behalfe, and that the Church of Rome is in a maruellous error. It is true which is written, that every man shall bee rewarded according to his works: because the saith of men is esteemed and censurated by their wothes, as the tree is knowne by the fruit:

Gods Arrowe

Krust : But there is no Text of scripture to shewe, that any man is sau'd propter meritā, for his works or meritā, but many Texts of scripture to the contrary, as before appeareth. For when we haue done all that we can, yet we must say (as Christ commandeth) Wee are viprofitable seruants, *Luke. 17. 10.* And therfore the Papists which teach workes meritorious, yea workes of supererogation availeable to salvation, as well for others as for themselues, holde not the right faith, and consequently are not the true Church.

8 But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discours: onely with this argument following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by Paull the Aposle, and that is presignified in the revelation of Saint John, Ergo it is impossible that the Church of Rome, shoulde be the true Church, for the Church of Antichrist (though it boast never somuch) cannot bee the true Church though it would faine bee so accounted, as many an harlot desireth to bee reputed an honest woman, one marke of that Antichrist, Paull sheweth to be this: *2. Thes. 2. 8.* that he should exalt him selfe aboue euerie one that is called God: bee doth not say above God, but above every one that is called God: *John. 10. 34.* Nowe those whome the Scriptures calleth God we know to be such as be the Angels & spagistrates of the earth, *Psa. 81. 6.* who say that they bee in the place of God and his Lieutenants, are vouchsafed (in scripture) this high and honourable title to bee called Gods. That the Pope of Rome is such a one as doth exalt himselfe a-

bove

Againt Atheists.

bowe any such God of the Earth, namely above all
Princes and Magistrates is a thinge so well knowne
as I neede not to prooue it: him selfe by his wicked
practices, and his Jesuits Seminaries, and Patrons
doe in their booke manifest the same vnto the world.

2 An other marke of Antichrist Pau/setteth doyng
to be this, namely: 2. Thef. 2.4. that hee shoul'd sit
in the Temple of God as God, shewing himselfe to
be God. And I pray what doth the Pope els but sit
in the Temple of God as God: When claiming the
Apostolike See, he taketh vpon him to bee the head
of the Church and to rule it as he list: to erect Prin-
ces, and to depose them againe from their thrones:
that hee cannot erre: that hee can forgive sinnes:
matters that belong peculiarily to God and to no o-
ther: What doth hee els but by these demonstrati-
ons shew himselfe to be God, insomuch as hee arro-
gateth to himselfe most proudly the authority of God
himselfe: which things the first booke of the Decre-
tals, the Clementines, and the Extrauagants doe ab-
undantly testifie. For these men were not content
with that whiche Angelicus wrote in his Poetry (the
beginning whereof is, *Papa stupor mundi*, the Pope
is the wonder of the world, *Nec Deus es, nec homo,*
sed noster, & inter utramque. Thou art not God, ne
art thou man: But *noster* mixt of both. But these
Popes were bold to take vnto themselves the verie
name of God, and to accept it given of others, accor-
ding as Pope gregorius the fourth, when he shoul'd first
enter into Rome in his dignitie papall, had made for
him a Pageant of Triumph, cunningly fired vpon
that gate of the Cittie he shoul'd enter at, having wri-
ten vpon it this blasphemous verie, dedicated vnto
him.

Gods Arrowe

*Oraclo vocis mundi moderaris habenias,
Et merito in terris crederis esse Deus.*

By Oracle of thine owne voice the worlde thou
gouernest all.
And worthylie a God on Earth men thinkē
and doe thee call.

Yea shall I say more? The Pope (if any man in
the worlde) doth take upon him such more than Luciferian
pride (howsoer to deceave the worlde with
wordes, he calleth himselfe *seruus seruorum Dei*, a ser-
vant of the seruants of God) that he exalteth himselfe
aboue God himselfe and his worship: for he taketh
upon him to bee above the Scriptures and to dispense
with them at his pleasure, and to allow matters con-
trarie vnto them: whiche God himselfe (whose will is
immutable and revealed thetein) will not doe: for he
and his worlde will not be contrarie. Againe her-
by it is manifest that he exalteth himselfe aboue God,
inasmuch as there is lesse danger and punishment,
for any that breaketh any of Gods lawes, than for
one that breaketh any the least constitution of the
Pope. Moreouer, He claimeth authoritie in three
places: Heaven, Earth, and Purgatorie, and that is
the reason he weareth a triple Crowne: so that by
this account and claime, he hath more and larger ex-
tended authoritie than God himselfe: for such a third
place as purgatorie is, her knidweth not of. And
what do these things but manifest him to exalt him-
selfe even aboue God and all that is worshipped?

3 Antichrist is described to bee such alone as should
come in lying signes and false miracls, and wonders
x. Thes. 2.9. (whereby, if it were possible, he would
deceave

against Atheists.

deceive the verie elect.) And that this is verified in the Pope and Popish Church, as all men knowe that haue beene acquainted with their knaueries, deceipts, and fraude, so let their *Aurea Legenda* and booke of *Trophees* testifie to the wholle world.

4. *S. Paul 2. Thes. 2. 5.* Sheweth by his name that he that speakest of shoulde be *O'anomos*, that is, a lawles person, or one subiect to no law which is also manifestly verified in the Pope, for no lawes will hold him, neither diuine nor humane, for he clammeth to bee aboue them all, and to change and alter what he list, and when he list, and to whome he list: which the glose vpon the decretals doth testifie, saying thus of the Papists, *Legi non subiaceat nulli*, that is, He is not subiect to any law. What is this els but to bee *O'anomos*, a lawles person even the very same whome Saint Paull speaketh of.

5. Saint John in his Reuelations doth portraye Antichrist & his seat by the name of the great whore, with whome haue committed fornication the kings of the Earth, & the Inhabitants of the Earth haue bin drunke with the wine of his fornication. This woman is that great Citie which hath dominion ouer the kings of the earth at the time of this Reuelation as Saint John exprestly affirmeth. *Revela. 17. 18.* It is well knowone that there was then no other Citie which raigned ouer the kings of the earth but only Rome: And therefore Rome onely is and must needs bee the Sea of Antichrist, for no other can bee by this evident & plaine description of Saint John, for Rome was the onely Citie of the worlde, that raigned ouer the kings of earth, the head whereof was then the Emperour, but now the Pope: for the condition of the first beast (namely of the Rome
maine

Gods Arrovye

Maine Empire civill) is altered and changed into an Ecclesiasticall and Romaine Empire.

6 Saint John in his *Reue.* 13. 14. saw a beast rising out of the Earth which had two Hornes like the Lambe: but he spake like the Dragon, & then all that is spoken of this beast both fitly and onely agree to that man of Rome the Pope, who though in shew he were the Lambe, soz what is more milde or humble than to call himselfe, the seruant of the servants of God: Yet indeed he platieth the part of the Dragon or Devil, having learned this cunning of Satan, who though he bee never so bad a spirit: yet will transforme himselfe into an Angell of light to deceave soules, 2. *Cor.* 11. 14. as the Apostle sheweth. But here is wisdome saith Saint John in that Revelation: Let him that hath any wit count the number of the beast, soz it is the number of a man, & his number is 666. Now because the number of this wicked beast containeth six hundredth sixty & six *Latinis* thinketh that this Antichristian beast should be *Latini*: that is a man of Italie, soz the number of the beast is set downe in great letters, and this Greke word (*Lascinos*) doth make it by the iust number of 666. which is the number of the beasts name. If any doe thinke, that though this Revelation were written in Greke, as being the more knowne and common language, yet that it was written to Saint John in Hebrew, because the Hebrew tongue is the Holy tongue: & that John himselfe was an Hebrew or Jew by nation, and that likewise divers Hebrew words are found in the Revelation: Whose opinion is not unlikely but very probable, then let him siche out an Hebrew word which containeth that iust number, and herein he needeth not to search far or to

Gudey

against Atheists.

studie much upon the matter, for the Hebrew word
רֹאשׁ (that is *Romanus*, a man of Rome, in Eng-
lish) both in those Hebrew letters containe the full
number of 666. which is the number of the name of
that Antichristian beast. And so by the number of
the name to be accounted, either by Greeke letters, or
by Hebrew letters, it is perfectly agreeing to that
man of Rome the Pope: all the markes agreeing to
Antichrist (whatsoeuer they be) are found fully and
only accomplished in the Pope, and therefore there
is no doubt but he is that notable Antichrist, of wh^m
Paul and *Saint John* in his Revelation do testifie, &
consequently the Church of Rome being not the true
Church of Christ, but contrariwise, the visible
Church of Antichrist is justly forsaken, and for ever
to be forsaken of all Christians as they tender their
saluation in Jesus Christ, to whom only they haue
betrothed themselves, and to whom they must re-
maine constant for evermore, which God graunt us
all to doe. Amen.

Against Schisme and Schismatical Synagogues.

CHAP. VI.



Am there bee who of a godly and rea-
lous minde, do in godly sort seche for Re-
formation and for that Church govern-
ment which Christ himselfe hath instit-
uted in his Church, to whom I neither
haue, nor do repreche: other where bee that like Re-
formation amisse, with bencinuous and floutherous
tongues railing, and reviling against those which
with stand it, in which thimes doe neither graue them-
selves, nor yet the cause which they would preseve,

Gods Arrowe

of her sonne were hit, who to make the cause of reformation odious, do say that it abolishith his Maiesties supreme government & authoritie in causes ecclesiastical: I would wish all men to speake the truth, and to sake the preferment of Gods truth in a dutifull, peaceable, & charitable sort, let the cause be made no worse than it is, for my part I desire no more, then every Christian ought, namely that the truth of God shalld carrye the preheminence (whatsoever it bee.

And I would to God that all malice and contentions, all of all parts would grow more charitably affected both in their words and in their writings, one towardes another: for so would this controversie sooner come to an end, and the more speedily bee decided. Others therer by (who say that in so long time they cannot see their desired discipline and Church government to bee established, runne from our Church, and make a schisme and separation from us, erecting Discipline by their alone authoritie, condemning our Church to bee no Church, that they may make their detestable Schisme the more allowable: these are the Brownists and Barrowists, who will not leave the chiese Magistrates pleasure for the establishing thereof, nor yet allow unto us any Church in England, but themselves. But they (so against them I deale) you must understand that a Church may bee, yea a true Church may bee and is, though it have neither Elders, nor Deacons, nor Disciplines in it. For he reade in Act. 2. ver. 41. 42. 43. 47. of an assembly of people at Jerusalem, that received the word of God and believed, and which are exprely called a Church, (and who can or dare deny them to be the true Church of God, sith the Holy Ghost hath so testifie of them & yet at that time no Deacons

con-

against Atheists.

rons were chosen, nor consistories of Elders created.
For they were not created till afterward. And there-
fore a true Church of God may bee : though as yet
it have not these, for this desired Discipline is not an
essentiall part of the Church, for it doth but resem-
ble the wall of a Citie, or an hedg or ditch about a
vineyard, and it is a Citie though the wall be wan-
ting, and it is a vineyard though the hedg or ditch be
wanting: though so much the lesse fortified I grant.
In asmuch therefore as wee have the preaching of
Gods holy word, and the right administration of the
Sacraments (which bee the essentiall markes of the
true Church.) None ought to forsake our Church
for any other defect, corruption, or imperfection.
For there may bee corruptions both in Doctrine and
Discipline same, and yet the Church where they be,
the true Church of God. Admit (if they will) that
spinisters in the Church of England bee not rightly
created and brought into the Church, will they there-
fore count they bee no Spinisters? By as good an ar-
gument they may say, that hee that is brought and
borne into the world not according to the right course
or order of nature, but otherwise (as by rapping of
his Mothers belly) is no man, for the one commeth as
hunderly into the world as the other both into the
Church, I am sure the corrupt ordination of a spin-
ster doth not prove him to bee no Spinster: Neither
doth any other corruption in our Church take away
the life and being of a Church: for if a man bee di-
vised and full of corruptions, Will any man there-
fore say he is no man? They say we doe not onely
want the right Discipline, but wee have also put a
wronng Discipline in the place thereof. But what of
this? The error then I confess is great, but yet not

such

Gods Arrowe

such as doth make a fulltie of our Church, so long as it holdeth Christ Jesus, the life and soule of his Church, and is ready to reforme her error, whensoeuer by godly prose it shall bee manifested unto her. In the meane tyme their argument is nothing worth, for if a man lose a legge or arme, yet none will deny him to bee a man, for all this blemish or defect, yet though hee put a wodden legge in stede of his legge which he wanteth, yet he remaineth a man still, because his principall parts remaine. So though wee want that Discipline, yet we have the principall parts of the Church, namely the right preaching of the word of God and administration of Sacraments & therefore a true Church of God undoubtedlie. And if we have a true Church, though not a perfect church let the Brownists & Bayonists consider from whence they are fallen, for if the Church of Christ bee the body of Christ, as saint Paul affirmeth: what doe they els but by their schisme and separation rent themselves from the body of Christ? and then let them remember whose members they be brewhil they be unitied. Let them no longer for shame charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world can shew. We say (as they say) that a set forme of prayer used in the Church ministered unto God, the prayer being framed according to the rule of Gods word is Idolatry: is detestable. For by as good reason they may condemne al prayer made unto God by the Preacher or Pastor of the Congregation, which they will not doe. And besides all the reformed Churches in Christendome have a set forme of publike prayers for publike meetings and Congregations.

They say that we observe Saints daies, and be
dicacy

against Atheists.

dicate Churches unto them ; but they shoud shewe
that ioue doth these thinges in Honour of the Saints,
else haue they no reason to thurge our Church
with Idolatrie (as wchiche they doe) for the
Statute it selfe doth expresse, that our Church
doth call them **Holy-days**, not for the Saints
sake, but for the Holy exercizes used vpon them
in the publike assemblies. Againe: Come it is
that divers Churches amongst vs are called by
the name of those Saints they are dedicated vnto : But to say therefore wee doe Dedicat^e Chur-
ches unto them, is very ridiculous . For when
wee call **Saint Pauls Church**, or **Saint Pauls**
Church: It is but to Distinguylsh them from oþ
ther Churches by their names.

In **Athens** there was a place which bare the
name of **Mars**, and **Saint Luke** in A.D. 47. calleth
it the **Holy-Sacrifice**. Will any man therefore bee so
foolish, or so fond, as to say therefore bee committed
Idolatrie, or that therefore bee Dedicated that
place to that heathen God of battaille? None I thinke
will bee so wicked or absurd.

Moreoner it is true that we obserue Fasting daies:
But therein vs obserue no Romish fasts, nor place
therein the worshippe of God, nor the Remissi-
on of our Sintes, profermerits of Eternall life
(as the Papistes do). But the Politike lawes of
this land which appoinst that men shall not eate
flesh vpon certaint daies, doe it in respect of the
Common-wealth, as to maintayne Navigation
so much the better, and for the sake of the breed of
young cattell, appointing moreoner a penitallie for
such as shall take the dayes to bee obserued as meri-
torious Romish fasts.

Gods ArroWE

I therefore wish them to cease their slander against
this Church, & to cease their damnable schisme, & to
be reconciled to that Church of ours, from whence
they have sedulously departed, so holwe imperfekte a
Church soever it bis (whose imperfections God cure
in his god time, yet shall they never be able to shew
otherwise but that the Church of England, is the
true Church of God, from which it is veterly banis-
halle to make a seperation, God for gire us al, am ry
wangle us unto him. Amen.

FINIS.

5 JU 65

Imprinted at London by

John Danter, & are to be sold by William
Barley, at his shop in Gratiot street o-
uer against Leaden-Hall,



